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DISTRICT MAGISTRATE OF
ABU

ACT NO. IX OF 1894.

THE PRISONS ACT, 1894.

PASSED BY THE GOVERNOR GENERAL OF INDIA IN COUNCIL.

(Received the assent of the Governor General on the 22nd March 1894.)

[As amended by the (1) Burma Laws Act, 1898 (XIII of 1898), (2) Prisons (Amendment) Act, 1910 (XIII of 1910), (3) Repealing and Amending Act, 1914 (X of 1914), and (4) Prisons (Amendment) Act, 1925 (XVII of 1925).]

An Act to amend the law relating to Prisons.

WHEREAS it is expedient to amend the law relating to prisons in British India, and to provide rules for the regulation of such prisons, it is hereby enacted as follows:—

CHAPTER I.

PRELIMINARY.

1. *Title, extent and commencement.*—(1) This Act may be called the Prisons Act, 1894.

(2) It extends to the whole of British India, inclusive of * * * British Baluchistan, the Santhal Parganas and the Pargana of Spiti; and

(3) It shall come into force on the first day of July 1894.

(4) Nothing in this Act shall apply to civil jails in the Presidency of Bombay outside the city of Bombay, and those jails shall continue to be administered under the provisions of sections 9 to 16 (both inclusive) of Bombay Act II of 1874, as amended by subsequent enactments.

2. *Repeal.*—(1) On and after the said first day of July 1894, the enactments mentioned in the schedule shall be repealed to the extent specified in the fourth column thereof.

(2) But all rules and appointments made, directions given and orders issued under any of those enactments shall, so far as they are consistent with this Act, be deemed to have been respectively made, given and issued under this Act.

(3) Any enactment or document referring to any of those enactments shall, so far as may be, be construed to refer to this Act or to the corresponding portion thereof.

3. *Definitions.*—In this Act—

(1) "Prison" means any jail or place used permanently or temporarily under the general or special orders of a

* The words "Upper Burma" were repealed by the Burma Laws Act, 1898 (XIII of 1898), see the Fifth Schedule.

* So much of this section and of the Schedule, as relates to the Upper Burma Laws Act 1886 (XX of 1886), has been repealed by the Burma Laws Act, 1898 (XIII of 1898), see the Fifth Schedule.

Provincial Government for the detention of prisoners, and includes all lands and buildings appurtenant thereto, but does not include—

- (a) any place for the confinement of prisoners who are exclusively in the custody of the police;
- (b) any place specially appointed by the Provincial Government under section 541 of the Code of Criminal Procedure, 1882¹ (X of 1882); or
- (c) any place which has been declared by the Provincial Government, by general or special order, to be a subsidiary jail:
- (2) "Criminal prisoner" means any prisoner duly committed to custody under the writ, warrant or order of any Court or authority exercising criminal jurisdiction, or by order of a Court-martial:
- (3) "Convicted criminal prisoner" means any criminal prisoner under sentence of a Court or Court-martial, and includes a person detained in prison under the provisions of Chapter VIII of the Code of Criminal Procedure, 1882² (X of 1882), or under the Prisoners Act, 1871 (V of 1871):
- (4) "Civil prisoner" means any prisoner who is not a criminal prisoner:
- (5) "Remission system" means the rules for the time being in force regulating the award of marks to, and the consequent shortening of sentences of, prisoners in jails:
- (6) "History ticket" means the ticket exhibiting such information as is required in respect of each prisoner by this Act or the rules thereunder:
- (7) "Inspector-General" means the Inspector-General of Prisons:
- (8) "Medical Subordinate" means an Assistant Surgeon, Apothecary or qualified Hospital Assistant: and
- (9) "Prohibited article" means an article the introduction or removal of which into or out of a prison is prohibited by any rule under this Act.

CHAPTER II.

MAINTENANCE AND OFFICERS OF PRISONS.

4. *Accommodation for prisoners.*—The Provincial Government shall provide, for the prisoners in the territories under such Government, accommodation in prisons constructed and regulated in such manner as to comply with the requisitions of this Act in respect of the separation of prisoners.

5. *Inspector-General.*—An Inspector-General shall be appointed for the territories subject to each Provincial Government, and shall

¹ See now the Code of Criminal Procedure, 1898 (Act V of 1898).

² See now the Code of Criminal Procedure, 1882 (Act V of 1882).

exercise, subject to the orders of the Provincial Government, the general control and superintendence of all prisons situated in the territories under such Government.

6. *Officers of prisons.*—For every prison there shall be a Superintendent, a Medical Officer (who may also be the Superintendent), a Medical Subordinate, a Jailer and such other officers as the Provincial Government thinks necessary:

Provided that the Provincial Government of Bombay may declare by order in writing that in any prison specified in the order the office of Jailer shall be held by the person appointed to be Superintendent.

7. *Temporary accommodation for prisoners.*—Whenever it appears to the Inspector-General that the number of prisoners in any prison is greater than can conveniently or safely be kept therein, and it is not convenient to transfer the excess number to some other prison,

or whenever from the outbreak of epidemic disease within any prison, or for any other reason, it is desirable to provide for the temporary shelter and safe custody of any prisoners,

provision shall be made, by such officer and in such manner as the Provincial Government may direct, for the shelter and safe custody in temporary prisons of so many of the prisoners as cannot be conveniently or safely kept in the prison.

CHAPTER III.

DUTIES OF OFFICERS.

Generally.

8. *Control and duties of officers of prisons.*—All officers of a prison shall obey the directions of the Superintendent; all officers subordinate to the Jailer shall perform such duties as may be imposed on them by the Jailer with the sanction of the Superintendent or be prescribed by rules under section 59.

9. *Officers not to have business dealings with prisoners.*—No officer of a prison shall sell or let, nor shall any person in trust for or employed by him sell or let, or derive any benefit from selling or letting, any article to any prisoner or have any money or other business dealings directly or indirectly with any prisoner.

10. *Officers not to be interested in prison contracts.*—No officer of a prison shall, nor shall any person in trust for or employed by him, have any interest, direct or indirect, in any contract for the supply of the prison: nor shall he derive any benefit, directly or indirectly, from the sale or purchase of any article on behalf of the prison or belonging to a prisoner.

Superintendent.

11. *Superintendent.*—(1) Subject to the orders of the Inspector-General, the Superintendent shall manage the prison in all matters relating to discipline, labour, expenditure, punishment and control.

(2) Subject to such general or special directions as may be given by the Provincial Government, the Superintendent of a prison other than a central prison or a prison situated in a presidency-town shall obey all orders not inconsistent with this Act or any rule thereunder which may be given respecting the prison by the District Magistrate, and shall report to the Inspector-General all such orders and the action taken thereon.

12. Records to be kept by Superintendent.—The Superintendent shall keep, or cause to be kept, the following records:—

- (1) A register of prisoners admitted;
- (2) A book showing when each prisoner is to be released;
- (3) A punishment-book for the entry of the punishments inflicted on prisoners for prison offences;
- (4) A visitors' book for the entry of any observations made by the visitors touching any matters connected with the administration of the prison;
- (5) A record of the money and other articles taken from prisoners;

and all such other records as may be prescribed by rules under section 59 or section 60.

Medical Officer.

13. Duties of Medical Officer.—Subject to the control of the Superintendent, the Medical Officer shall have charge of the sanitary administration of the prison, and shall perform such duties as may be prescribed by rules made by the Provincial Government under section 59.

14. Medical Officer to report in certain cases.—Whenever the Medical Officer has reason to believe that the mind of a prisoner is, or is likely to be, injuriously affected by the discipline or treatment to which he is subjected, the Medical Officer shall report the case in writing to the Superintendent, together with such observations as he may think proper.

This report, with the orders of the Superintendent thereon, shall forthwith be sent to the Inspector-General for information.

15. Report on death of prisoner.—On the death of any prisoner, the Medical Officer shall forthwith record in a register the following particulars, so far as they can be ascertained, namely:—

- (1) the day on which the deceased first complained of illness or was observed to be ill,
- (2) the labour, if any, on which he was engaged on that day,
- (3) the scale of his diet on that day,
- (4) the day on which he was admitted to hospital,
- (5) the day on which the Medical Officer was first informed of the illness,
- (6) the nature of the disease,
- (7) when the deceased was last seen before his death by the Medical Officer or Medical Subordinate,

(8) when the prisoner died, and

(9) (in cases where a *post-mortem* examination is made) an account of the appearances after death,

together with any special remarks that appear to the Medical Officer to be required.

16. *Jailer*.—(1) The Jailer shall reside in the prison, unless the Superintendent permits him in writing to reside elsewhere.

(2) The Jailer shall not, without the Inspector-General's sanction in writing, be concerned in any other employment.

17. *Jailer to give notice of death of prisoner*.—Upon the death of a prisoner, the Jailer shall give immediate notice thereof to the Superintendent and the Medical Subordinate.

18. *Responsibility of Jailer*.—The Jailer shall be responsible for the safe custody of the records to be kept under section 12, for the commitment warrants and all other documents confided to his care, and for the money and other articles taken from prisoners.

19. *Jailer to be present at night*.—The Jailer shall not be absent from the prison for a night without permission in writing from the Superintendent; but, if absent without leave for a night from unavoidable necessity, he shall immediately report the fact and the cause of it to the Superintendent.

20. *Powers of Deputy and Assistant Jailers*.—Where a Deputy Jailer or Assistant Jailer is appointed to a prison, he shall, subject to the orders of the Superintendent, be competent to perform any of the duties, and be subject to all the responsibilities, of a Jailer under this Act or any rule thereunder.

Subordinate Officers.

21. *Duties of gate-keeper*.—The officer acting as gate-keeper, or any other officer of the prison, may examine anything carried in or out of the prison, and may stop and search or cause to be searched any person suspected of bringing any prohibited article into or out of the prison, or of carrying out any property belonging to the prison, and, if any such article or property be found, shall give immediate notice thereof to the Jailer.

22. *Subordinate officers not to be absent without leave*.—Officers subordinate to the Jailer shall not be absent from the prison without leave from the Superintendent or from the Jailer.

23. *Convict officers*.—Prisoners who have been appointed as officers of prisons shall be deemed to be public servants within the meaning of the Indian Penal Code (XLV of 1860).

CHAPTER IV.

ADMISSION, REMOVAL AND DISCHARGE OF PRISONERS.

24. *Prisoners to be examined on admission*.—(1) Whenever a prisoner is admitted into prison, he shall be searched, and all weapons and prohibited articles shall be taken from him.

(2) Every criminal prisoner shall also, as soon as possible after admission, be examined under the general or special orders of the Medical Officer, who shall enter or cause to be entered in a book, to be kept by the Jailer, a record of the state of the prisoner's health, and of any wounds or marks on his person, the class of labour he is fit for if sentenced to rigorous imprisonment, and any observations which the Medical Officer thinks fit to add.

(3) In the case of female prisoners, the search and examination shall be carried out by the matron under the general or special orders of the Medical Officer.

25. *Effects of prisoners.*—All money or other articles in respect whereof no order of a competent Court has been made, and which may with proper authority be brought into the prison by any criminal prisoner or sent to the prison for his use, shall be placed in the custody of the Jailer.

26. *Removal and discharge of prisoners.*—(1) All prisoners, previously to being removed to any other prison, shall be examined by the Medical Officer.

(2) No prisoner shall be removed from one prison to another unless the Medical Officer certifies that the prisoner is free from any illness rendering him unfit for removal.

(3) No prisoner shall be discharged against his will from prison, if labouring under any acute or dangerous distemper, nor until, in the opinion of the Medical Officer, such discharge is safe.

CHAPTER V.

DISCIPLINE OF PRISONERS.

27. *Separation of prisoners.*—The requisitions of this Act with respect to the separation of prisoners are as follow:—

(1) In a prison containing female as well as male prisoners, the females shall be imprisoned in separate buildings, or separate parts of the same building, in such manner as to prevent their seeing, or conversing or holding any intercourse with, the male prisoners.

(2) In a prison where male prisoners under the age of eighteen are confined, means shall be provided for separating them altogether from the other prisoners and for separating those of them who have arrived at the age of puberty from those who have not:

(3) Unconvicted criminal prisoners shall be kept apart from convicted criminal prisoners; and

(4) Civil prisoners shall be kept apart from criminal prisoners.

28. *Association and segregation of prisoners.*—Subject to the requirements of the last foregoing section, convicted criminal prisoners may be confined either in association or individually in cells or partly in one way and partly in the other.

29. *Solitary confinement.*—No cell shall be used for solitary confinement unless it is furnished with the means of enabling the prisoner to communicate at any time with an officer of the prison, and every prisoner so confined in a cell for more than twenty-four hours, whether as a punishment or otherwise, shall be visited at least once a day by the Medical Officer or Medical Subordinate.

30. *Prisoners under sentence of death.*—(1) Every prisoner under sentence of death, shall, immediately on his arrival in the prison after sentence, be searched by, or by order of, the Jailer, and all articles shall be taken from him which the Jailer deems it dangerous or inexpedient to leave in his possession.

(2) Every such prisoner shall be confined in a cell apart from all other prisoners, and shall be placed by day and by night under the charge of a guard.

CHAPTER VI.

FOOD, CLOTHING AND BEDDING OF CIVIL AND UNCONVICTED CRIMINAL PRISONERS.

31. *Maintenance of certain prisoners from private sources.*—A civil prisoner or an unconvicted criminal prisoner shall be permitted to maintain himself, and to purchase, or receive from private sources at proper hours, food, clothing, bedding or other necessaries, but subject to examination and to such rules as may be approved by the Inspector-General.

32. *Restriction on transfer of food and clothing between certain prisoners.*—No part of any food, clothing, bedding or other necessaries belonging to any civil or unconvicted criminal prisoner shall be given, hired or sold to any other prisoner; and any prisoner transgressing the provisions of this section shall lose the privilege of purchasing food or receiving it from private sources, for such time as the Superintendent thinks proper.

33. *Supply of clothing and bedding to civil and unconvicted criminal prisoners.*—(1) Every civil prisoner and unconvicted criminal prisoner unable to provide himself with sufficient clothing and bedding shall be supplied by the Superintendent with such clothing and bedding as may be necessary.

(2) When any civil prisoner has been committed to prison in execution of a decree in favour of a private person, such person, or his representative, shall, within forty-eight hours after the receipt by him of a demand in writing, pay to the Superintendent the cost of the clothing and bedding so supplied to the prisoner; and in default of such payment the prisoner may be released.

CHAPTER VII.

EMPLOYMENT OF PRISONERS.

34. *Employment of civil prisoners.*—(1) Civil prisoners may, with the Superintendent's permission, work and follow any trade or profession.

(2) Civil prisoners finding their own implements, and not maintained at the expense of the prison, shall be allowed to receive the whole of their earnings; but the earnings of such as are furnished with implements or are maintained at the expense of the prison shall be subject to a deduction, to be determined by the Superintendent, for the use of implements and the cost of maintenance.

35. *Employment of criminal prisoners.*—(1) No criminal prisoner sentenced to labour or employed on labour at his own desire shall, except on an emergency with the sanction in writing of the Superintendent, be kept to labour for more than nine hours in any one day.

(2) The Medical Officer shall from time to time examine the labouring prisoners while they are employed, and shall at least once in every fortnight cause to be recorded upon the history-ticket of each prisoner employed on labour the weight of such prisoner at the time.

(3) When the Medical Officer is of opinion that the health of any prisoner suffers from employment on any kind or class of labour, such prisoner shall not be employed on that labour, but shall be placed on such other kind or class of labour as the Medical Officer may consider suited for him.

36. *Employment of criminal prisoners sentenced to simple imprisonment.*—Provision shall be made by the Superintendent for the employment (as long as they so desire) of all criminal prisoners sentenced to simple imprisonment; but no prisoner not sentenced to rigorous imprisonment shall be punished for neglect of work excepting by such alteration in the scale of diet as may be established by the rules of the prison in the case of neglect of work by such a prisoner.

CHAPTER VIII.

HEALTH OF PRISONERS.

37. *Sick prisoners.*—(1) The names of prisoners desiring to see the Medical Subordinate or appearing out of health in mind or body shall, without delay, be reported by the officer in immediate charge of such prisoners to the Jailer.

(2) The Jailer shall, without delay, call the attention of the Medical Subordinate to any prisoner desiring to see him, or who is ill, or whose state of mind or body appears to require attention, and shall carry into effect all written directions given by the Medical Officer or Medical Subordinate respecting alterations of the discipline or treatment of any such prisoner.

38. *Record of directions of Medical Officers.*—All directions given by the Medical Officer or Medical Subordinate in relation to any prisoner, with the exception of orders for the supply of medicines or directions relating to such matters as are carried into effect by the Medical Officer himself or under his superintendence, shall be entered day by day in the prisoner's history-ticket or in such other record as the Provincial Government may by rule direct, and the Jailer shall make an entry in its proper place stating in respect of each direction the fact of its having been or not having been complied with, accompanied by

such observations, if any, as the Jailer thinks fit to make, and the date of the entry.

39. *Hospital.*—In every prison a hospital or proper place for the reception of sick prisoners shall be provided.

CHAPTER IX.

VISITS TO PRISONERS.

40. *Visits to civil and unconvicted criminal prisoners.*—Due provision shall be made for the admission, at proper times and under proper restrictions, into every prison of persons with whom civil or unconvicted criminal prisoners may desire to communicate, care being taken that, so far as may be consistent with the interests of justice, prisoners under trial may see their duly qualified legal advisers without the presence of any other person.

41. *Search of visitors.*—(1) The Jailer may demand the name and address of any visitor to a prisoner, and, when the Jailer has any ground for suspicion, may search any visitor, or cause him to be searched, but the search shall not be made in the presence of any prisoner or of another visitor.

(2) In case of any such visitor refusing to permit himself to be searched, the Jailer may deny him admission; and the grounds of such proceeding, with the particulars thereof, shall be entered in such record as the Provincial Government may direct.

CHAPTER X.

OFFENCES IN RELATION TO PRISONS.

42. *Penalty for introduction or removal of prohibited articles into or from prison and communication with prisoners.*—Whoever, contrary to any rule under section 69, introduces or removes, or attempts by any means whatever to introduce or remove, into or from any prison, or supplies or attempts to supply to any prisoner outside the limits of a prison, any prohibited article,

and every officer of a prison who, contrary to any such rule, knowingly suffers any such article to be introduced into or removed from any prison, to be possessed by any prisoner, or to be supplied to any prisoner outside the limits of a prison,

and whoever, contrary to any such rule, communicates or attempts to communicate with any prisoner,

and whoever abets any offence made punishable by this section, shall, on conviction before a Magistrate, be liable to imprisonment for a term not exceeding six months, or to fine not exceeding two hundred rupees, or to both.

43. *Power to arrest for offence under section 42.*—When any person, in the presence of any officer of a prison, commits any offence specified in the last foregoing section, and refuses on demand of such officer

to state his name and residence, or gives a name or residence which such officer knows, or has reason to believe, to be false, such officer may arrest him, and shall without unnecessary delay make him over to a Police Officer, and thereupon such Police Officer shall proceed as if the offence had been committed in his presence.

44. *Publication of penalties.*—The Superintendent shall cause to be affixed, in a conspicuous place outside the prison, a notice in English and the Vernacular setting forth the acts prohibited under section 42 and the penalties incurred by their commission.

CHAPTER XI.

PRISON-OFFENCES.

45. *Prison-offences.*—The following acts are declared to be prison-offences when committed by a prisoner:—

- (1) such wilful disobedience in any regulations of the prison as shall have been declared by rules made under section 59 to be a prison-offence;
- (2) any assault or use of criminal force;
- (3) the use of insulting or threatening language;
- (4) immoral or indecent or disorderly behaviour;
- (5) wilfully disabling himself from labour;
- (6) contumaciously refusing to work;
- (7) filing, cutting, altering or removing handcuffs, fetters or bars without due authority;
- (8) wilful idleness or negligence at work by any prisoner sentenced to rigorous imprisonment;
- (9) wilful mismanagement of work by any prisoner sentenced to rigorous imprisonment;
- (10) wilful damage to prison-property;
- (11) tampering with or defacing history-tickets, records or documents;
- (12) receiving, possessing or transferring any prohibited article;
- (13) feigning illness;
- (14) wilfully bringing a false accusation against any officer or prisoner;
- (15) omitting or refusing to report, as soon as it comes to his knowledge, the occurrence of any fire, any plot or conspiracy, any escape, attempt or preparation to escape, and any attack or preparation for attack upon any prisoner or prison-official; and
- (16) conspiring to escape, or to assist in escaping, or to commit any other of the offences hereinbefore mentioned.

46. *Punishment of such offences.*—The Superintendent may examine any person touching any such offence, and determine thereupon, and punish such offence by—

- (1) a formal warning;

Explanation.—A formal warning shall mean a warning personally addressed to a prisoner by the Superintendent and recorded in the punishment book and on the prisoner's history-ticket;

- (2) change of labour to some more irksome or severe ¹ (for such period as may be prescribed by rules made by the Provincial Government;
- (3) hard labour for a period not exceeding seven days in the case of convicted criminal prisoners not sentenced to rigorous imprisonment;
- (4) such loss of privileges admissible under the remission system for the time being in force as may be prescribed by rules made by the Provincial Government;
- (5) the substitution of gunny or other coarse fabric for clothing of other material, not being woollen, for a period which shall not exceed three months;
- (6) imposition of handcuffs of such pattern and weight, in such manner and for such period, as may be prescribed by rules made by the Provincial Government;
- (7) imposition of fetters of such pattern and weight, in such manner and for such period, as may be prescribed by rules made by the Provincial Government;
- (8) separate confinement for any period not exceeding three months:

Explanation.—Separate confinement means such confinement with or without labour as excludes a prisoner from communication with, but not from sight of, other prisoners, and allows him not less than one hour's exercise per diem and to have his meals in association with one or more other prisoners;

- (9) penal diet,—that is, restriction of diet in such manner and subject to such conditions regarding labour as may be prescribed by the Provincial Government;
 - Provided that such restriction of diet shall in no case be applied to a prisoner for more than ninety-six consecutive hours, and shall not be repeated except for a fresh offence nor until after an interval of one week;
- (10) cellular confinement for any period not exceeding fourteen days:

Provided that after each period of cellular confinement an interval of not less duration than such period must elapse before the prisoner is again sentenced to cellular or solitary confinement:

Explanation.—Cellular confinement means such confinement with or without labour as entirely excludes a prisoner from communication with, but not from sight of, other prisoners.

* * * * *

¹ These words were added by section 2 of the Prisons (Amendment) Act, 1925 (XVII of 1925).

² Original clause (11) of section 46 was repealed by section 2 of the Prisons (Amendment) Act, 1925 (XVII of 1925).

- (11) penal diet as defined in clause (9) combined with cellular confinement;
- (12) whipping, provided that the number of stripes shall not exceed thirty:

Provided that nothing in this section shall render any female or civil prisoner liable to the imposition of any form of handcuffs or fetters, or to whipping.

47. Plurality of punishments under section 46.—(1) Any two of the punishments enumerated in the last foregoing section may be awarded for any such offence in combination, subject to the following exceptions, namely:—

- (1) formal warning shall not be combined with any other punishment except loss of privileges under clause (4) of that section;
- (2) penal diet shall not be combined with change of labour under clause (2) of that section, nor shall any additional period of penal diet awarded singly be combined with any period of penal diet awarded in combination with cellular confinement;
- (3) cellular confinement shall not be combined with separate confinement, so as to prolong the total period of seclusion to which the prisoner shall be liable;
- (4) whipping shall not be combined with any other form of punishment except cellular or separate confinement or loss of privileges admissible under the remission system;
- (5) no punishment shall be combined with any other punishment in contravention of rules made by the Provincial Government.

(2) No punishment shall be awarded for any such offence so as to combine, with the punishment awarded for any other such offence, two of the punishments which may not be awarded in combination for any such offence.

48. Award of punishments under sections 46 and 47.—(1) The Superintendent shall have power to award any of the punishments enumerated in the two last foregoing sections, subject, in the case of separate confinement for a period exceeding one month, to the previous confirmation of the Inspector-General.

(2) No officer subordinate to the Superintendent shall have power to award any punishment whatever.

49. Punishments to be in accordance with foregoing sections.—Except by order of a Court of Justice, no punishment other than the punishments specified in the foregoing sections shall be inflicted on any prisoner, and no punishment shall be inflicted on any prisoner otherwise than in accordance with the provisions of those sections.

50. Medical Officer to certify to fitness of prisoner for punishment.—(1) No punishment of penal diet, either singly or in combination, or of whipping, or of change of labour under section 46, clause (2),

shall be executed until the prisoner to whom such punishment has been awarded has been examined by the Medical Officer, who, if he considers the prisoner fit to undergo the punishment, shall certify accordingly in the appropriate column of the punishment-book prescribed in section 12.

(2) If he considers the prisoner unfit to undergo the punishment, he shall in like manner record his opinion in writing and shall state whether the prisoner is absolutely unfit for punishment of the kind awarded, or whether he considers any modification necessary.

(3) In the latter case he shall state what extent of punishment he thinks the prisoner can undergo without injury to his health.

51. Entries in Punishment-book.—(1) In the punishment-book prescribed in section 12 there shall be recorded, in respect of every punishment inflicted, the prisoner's name, register number and the class (whether habitual or not) in which he belongs, the prison-offence of which he was guilty, the date on which such prison-offence was committed, the number of previous prison-offences recorded against the prisoner, and the date of his last prison-offence, the punishment awarded, and the date of infliction.

(2) In the case of every serious prison-offence, the names of the witnesses proving the offence shall be recorded, and, in the case of offences for which whipping is awarded, the Superintendent shall record the substance of the evidence of the witnesses, the defence of the prisoner, and the finding with the reasons therefor.

(3) Against the entries relating to each punishment the Jailer and Superintendent shall affix their initials as evidence of the correctness of the entries.

52. Procedure on committal of heinous offence.—If any prisoner is guilty of any offence against prison discipline which, by reason of his having frequently committed such offences or otherwise, in the opinion of the Superintendent, is not adequately punishable by the infliction of any punishment which he has power under this Act to award, the Superintendent may forward such prisoner to the Court of the District Magistrate or of any Magistrate of the first class or Presidency Magistrate having jurisdiction, together with a statement of the circumstances, and such Magistrate shall thereupon inquire into and try the charge so brought against the prisoner, and, upon conviction, may sentence him to imprisonment which may extend to one year, such term to be in addition to any term for which such prisoner was undergoing imprisonment when he committed such offence, or may sentence him to any of the punishments enumerated in section 46:

Provided that any such case may be transferred for inquiry and trial by the District Magistrate to any Magistrate of the first class and by a Chief Presidency Magistrate to any other Presidency Magistrate: and

Provided also that no person shall be punished twice for the same offence.

53. Whipping.—(1) No punishment of whipping shall be inflicted in instalments, or except in the presence of the Superintendent and Medical Officer or Medical Subordinate.

(2) Whipping shall be inflicted with a light ratan not less than half an inch in diameter on the buttocks, and in case of prisoners under the age of sixteen it shall be inflicted, in the way of school discipline, with a lighter ratan.

54. *Offences by prison subordinates.*—(1) Every Jailer or officer of a prison subordinate to him who shall be guilty of any violation of duty or wilful breach or neglect of any rule or regulation or lawful order made by competent authority, or who shall withdraw from the duties of his office without permission, or without having given previous notice in writing of his intention for the period of two months, or who shall wilfully overstay any leave granted to him, or who shall engage without authority in any employment other than his prison-duty, or who shall be guilty of cowardice, shall be liable, on conviction before a Magistrate, to fine not exceeding two hundred rupees, or to imprisonment for a period not exceeding three months, or to both.

(2) No person shall under this section be punished twice for the same offence.

CHAPTER XII.

MISCELLANEOUS.

55. *Extramural custody, control and employment of prisoners.*—A prisoner, when being taken to or from any prison in which he may be lawfully confined, or whenever he is working outside or is otherwise beyond the limits of any such prison in or under the lawful custody or control of a prison officer belonging to such prison, shall be deemed to be in prison and shall be subject to all the same incidents as if he were actually in prison.

56. *Confinement in irons.*—Whenever the Superintendent considers it necessary (with reference either to the state of the prison or the character of the prisoners) for the safe custody of any prisoners that they should be confined in irons, he may, subject to such rules and instructions as may be laid down by the Inspector-General with the sanction of the Provincial Government, so confine them.

57. *Confinement of prisoners under sentence or transportation in irons.*—(1) Prisoners under sentence of transportation may, subject to any rules made under section 59, be confined in fetters for the first three months after admission to prison.

(2) Should the Superintendent consider it necessary, either for the safe custody of the prisoner himself or for any other reason, that fetters should be retained on any such prisoner for more than three months, he shall apply to the Inspector-General for sanction to their retention for the period for which he considers their retention necessary, and the Inspector-General may sanction such retention accordingly.

58. *Prisoners not to be ironed by Jailer except under necessity.*—No prisoner shall be put in irons or under mechanical restraint by the Jailer of his own authority, except in case of urgent necessity, in which case notice thereof shall be forthwith given to the Superintendent.

59 *Power to make rules.*—The Provincial Government may make rules consistent with this Act—

- (1) defining the acts which shall constitute prison-offences;
- (2) determining the classification of prison-offences into serious and minor offences;
- (3) fixing the punishments admissible under this Act which shall be awardable for commission of prison-offences or classes thereof;
- (4) declaring the circumstances in which acts constituting both a prison-offence and an offence under the Indian Penal Code may or may not be dealt with as a prison-offence;
- (5) for the award of marks and the shortening of sentences;
- (6) regulating the use of arms against any prisoner or body of prisoners in the case of an outbreak or attempt to escape;
- (7) defining the circumstances and regulating the conditions under which prisoners in danger of death may be released;
- (8) for the classification of prisons, and description and construction of wards, cells and other places of detention;
- (9) for the regulation by numbers, length or character of sentences or otherwise, of the prisoners to be confined in each class of prisons;
- (10) for the government of prisons and for the appointment of all officers appointed under this Act;
- (11) as to the food, bedding and clothing of criminal prisoners and of civil prisoners maintained otherwise than at their own cost;
- (12) for the employment instruction and control of convicts within or without prisons;
- (13) for defining articles the introduction or removal of which into or out of prisons without due authority is prohibited;
- (14) for classifying and prescribing the forms of labour and regulating the periods of rest from labour;
- (15) for regulating the disposal of the proceeds of the employment of prisoners;
- (16) for regulating the confinement in fetters of prisoners sentenced to transportation;
- (17) for the classification and the separation of prisoners;
- (18) for regulating the confinement of convicted criminal prisoners under section 28;
- (19) for the preparation and maintenance of history-tickets;
- (20) for the selection and appointment of prisoners as officers of prisons;
- (21) for rewards for good conduct;
- (22) for regulating the transfer of prisoners whose term of transportation or imprisonment is about to expire subject, however, to the consent of the Provincial Government of

any, other Province to which a prisoner is to be transferred;

(23) for the treatment, transfer and disposal of criminal lunatics or recovered criminal lunatics confined in prisons;

(24) for regulating the transmission of appeals and petitions from prisoners and their communications with their friends;

(25) for the appointment and guidance of visitors of prisons;

(26) for extending any or all of the provisions of this Act and of the rules thereunder to subsidiary jails or special places of confinement appointed under section 541 of the Code of Criminal Procedure, 1882*, and to the officers employed, and the prisoners confined, therein;

(27) in regard to admission, custody, employment, dieting, treatment and release of prisoners, and

(28) generally for carrying into effect the purposes of this Act.

60. [Omitted.]

61. *Exhibition of copies of rules.*—Copies of rules under section 59, so far as they affect the government of prisons, shall be exhibited, both in English and in the Vernacular, in some place to which all persons employed within a prison have access.

62. *Exercise of powers of Superintendent and Medical Officer.*—All or any of the powers and duties conferred and imposed by this Act on a Superintendent or Medical Officer may in his absence be exercised and performed by such other officer as the Provincial Government may appoint in this behalf either by name or by his official designation.

THE SCHEDULE.

ENACTMENTS REPEALED.

(See Section 2.)

Year. 1	No. 2	Title or short title. 3	Extent of repeal. 4
1856	VIII	<i>Acts of the Governor General in Council.</i> An Act for the better control of the jails within the Presidency of Bombay.	So much as has not been repealed
1870	XXVI	Prisons Act, 1870	So much as has not been repealed.
1871	XV	Laws Local Extent Act, 1874	So much of Part (B) of the third schedule as relates to Act VIII of 1856.

* See now the Code of Criminal Procedure, 1898 (Act V of 1898).

THE SCHEDULE—*contd.*

Year.	No.	Title or short title.	Extent of repeal.
1	2	3	4
<i>Acts of the Governor General in Council—continued.</i>			
1878	XIV	An Act to assimilate certain powers of the Local Government of the North-Western Provinces and Oudh.	Section 2.
* *	*	*	*
1891	XII	Repealing and Amending Act, 1891 . . .	So much of the second schedule as relates to Acts VIII of 1856 and XXVI of 1870.
<i>Acts of the Governor of Port St. George in Council.</i>			
1869	V	Madras Jails Act, 1869	So much as has not been repealed.
1882	VII	Madras Jails Act, Amendment Act, 1882 .	The whole.
1883	II	An Act to amend the Madras Jails Act, 1869.	The whole.
<i>Acts of the Governor of Bombay in Council.</i>			
1874	II	An Act for the regulation of Jails in the City and Presidency of Bombay, and the enforcement of discipline therein.	So much as has not been repealed, except sections 9 to 16 (both inclusive) as amended by Bomhay Act II of 1882.
1882	II	An Act to amend Bombay Act II of 1874 .	Section 3.
1883	IV	An Act to amend the law concerning the confinement of civil prisoners liable to imprisonment under the Criminal Procedure Code.	The whole.
1887	I	An Act to further amend Bombay Act II of 1874.	The whole.
<i>Acts of the Lieutenant Governor of Bengal in Council.</i>			
1864	II	An Act for the regulation of Jails and the enforcement of discipline therein.	So much as has not been repealed.
1865	V	An Act to amend Act II of 1864, passed by the Lieutenant Governor of Bengal in Council, and to extend the provisions thereof to the Presidency Jail.	So much as has not been repealed.

¹ The entry repealing that portion of the Upper Burma Laws Act, 1886 (XX of 1886), which relates to Act XXVI of 1870 was repealed by the Burma Laws Act, 1898 (XIII of 1898).

THE SCHEDULE—*concl.*

Year. 1	No. 2	Title or short title. 3	Extent of repeal. 4
		<i>Regulations made under the Statute 33 Victoria, Chapter 3.</i>	
1872	III	Santhal Parganas Settlement Regulation	So much of the Schedule (as amended by Regulation III of 1886) as relates to Bengal Acts II of 1864 and V of 1865.
1874	IX	Arakan Hill District Laws Regulation, 1874	So much as relates to Act XXVI of 1870.
1875	II	Assam Prisons Regulation, 1875	The whole.
1890	I	British Baluchistan Laws Regulation, 1890. . . .	So much as relates to Act XXVI of 1870.

PART VIII.**DISCHARGE OF PRISONERS.****SECTIONS.**

33. Release, on recognizance, by order of High Court, of prisoner recommended for pardon.

PART IX.**PROVISIONS FOR REQUIRING THE ATTENDANCE OF PRISONERS AND OBTAINING THEIR EVIDENCE.***Attendance of Prisoners in Court.*

34. References in this Part to prisons, etc., to be construed as referring also to Reformatory Schools.

35. Power for Civil Courts to require appearance of prisoner to give evidence.

36. District Judge in certain cases to countersign orders made under section 35.

37. Power for certain Criminal Courts to require attendance of prisoner to give evidence or answer to charge.

38. Order to be transmitted through Magistrate of the district or sub-division in which person is confined.

39. Procedure where removal is desired of person confined in Presideney-town or more than one hundred miles from place where evidence is required.

40. Persons confined beyond limits of appellate jurisdiction of High Court.

41. Prisoner to be brought up.

42. Power to Government to exempt certain prisoners from operation of this Part.

43. Officer in charge of prison when to abstain from carrying out orders.

Commissions for Examination of Prisoners.

44. Commissions for examination of prisoners.

45. Commissions for examination of prisoners beyond limits of appellate jurisdiction of High Court.

46. Commission how to be directed.

Service of Process on Prisoners.

47. Process how served on prisoners.

48. Process served to be transmitted at prisoner's request.

Miscellaneous.

SECTIONS.

49. Application of Part in certain cases.
50. Deposit of costs.
51. Power to make rules under this Part.
52. Power to declare who shall be deemed officer in charge of Prison.
53. Repeals.

SCHEDULES.

Court by which the same was issued or made, together with a certificate, endorsed thereon and signed by him, showing how the same has been executed, or why the person committed thereby has been discharged from custody before the execution therof.

PART III.

PRISONERS IN THE PRESIDENCY-TOWNS.

5. *Warrants, etc., to be directed to Police Officers.*—Every writ or warrant for the arrest of any person issued by the High Court in the exercise of its ordinary, extraordinary or other criminal jurisdiction shall be directed to and executed by a Police Officer within the local limits of such jurisdiction.

6. *Power for Provincial Governments to appoint Superintendents of Presidency prisons.*—The Provincial Government may appoint officers who shall have authority to receive and detain prisoners committed to their custody under this Part.

Explanation.—Any officer so appointed, by whatever designation he may be styled, is hereinafter referred to as “the Superintendent”.

7. *Delivery of persons sentenced to imprisonment or death by High Court.*—Where any person is sentenced by the High Court in the exercise of its original criminal jurisdiction to imprisonment or to death, the Court shall cause him to be delivered to the Superintendent together with its warrant, and such warrant shall be executed by the Superintendent and returned by him to the High Court when executed.

8. *Delivery of persons sentenced to transportation or penal servitude by High Court.*—Where any person is sentenced by the High Court in the exercise of its original criminal jurisdiction to transportation or penal servitude, the Court shall cause him to be delivered for intermediate custody to the Superintendent, and the transportation or penal servitude of such person shall be deemed to commence from such delivery.

9. *Delivery of persons committed by High Court in execution of a decree or for contempt.*—Where any person is committed by the High Court, whether in execution of a decree or for contempt of Court or for any other cause, the Court shall cause him to be delivered to the Superintendent, together with its warrant of commitment.

10. *Delivery of persons sentenced by Presidency Magistrates.*—Where any person is sentenced by a Presidency Magistrate to imprisonment, or is committed to prison for failure to find security to keep the peace or to be of good behaviour, the Magistrate shall cause him to be delivered to the Superintendent, together with his warrant.

11. *Delivery of persons committed for trial by High Court.*—Every person committed by a Magistrate or Justice of the Peace for trial by the High Court in the exercise of its original criminal jurisdiction shall be delivered to the Superintendent, together with a warrant of commitment, directing the Superintendent to produce such person before the Court for trial; and the Superintendent shall, as soon as practicable, cause such person to be taken before the Court at a criminal session thereof, together with the warrant of commitment, in order that he may be dealt with according to law.

by the State or the Ruler thereof or by the Central Government or the Crown Representative, and

- (ii) if the reception, detention or imprisonment in any province of British India of persons sentenced by any such Court or tribunal has been authorized by general or special order by the Provincial Government; or
- (c) by any other Court or tribunal in any Indian State, with the previous sanction of the Provincial Government in the case of each such sentence, order or warrant.

Provided that effect shall not be given to any sentence or order or warrant for detention passed or issued by any court or tribunal in Burma without the previous sanction of the Provincial Government concerned.

(2) Where a Court or tribunal of such a Ruler or State has passed a sentence which cannot be executed without the concurrence of an officer of the Crown, and such sentence has been considered on the merits and confirmed by any such officer specially authorized in that behalf, such sentence, and any order or warrant issued in pursuance thereof, shall be deemed to be the sentence, order or warrant of a Court or tribunal acting under the authority of the Central Government or the Crown Representative.

16. Warrant of officer of such Court to be sufficient authority.—A warrant under the official signature of an officer of such Court or tribunal as is referred to in section 15 shall be sufficient authority for holding any person in confinement, or for sending any person for transportation, in pursuance of the sentence passed upon him.

17. Procedure where officer in charge of prison doubts the legality of warrant sent to him for execution under this Part.—(1) Where an officer in charge of a prison doubts the legality of a warrant or order sent to him for execution under this Part, or the competency of the person whose official seal or signature is affixed thereto to pass the sentence and issue the warrant or order, he shall refer the matter to the Provincial Government, by whose order on the case he and all other public officers shall be guided as to the future disposal of the prisoner.

(2) Pending a reference made under sub-section (1), the prisoner shall be detained in such manner and with such restrictions or mitigations as may be specified, in the warrant or order.

18. Execution in British India of certain capital sentences not ordinarily executable there.—(1) Where a British Court exercising, in or with respect to territory beyond the limits of British India, jurisdiction which the Crown has in such territory,—

- (a) has sentenced any person to death; and
- (b) being of opinion that such sentence should, by reason of there being in such territory no suitable place for the confinement of such person or no suitable appliances for his execution in a decent and humane manner, be executed in British India, has issued its warrant for the execution of such sentence to the officer in charge of a prison in British India, such officer shall, on receipt of the warrant, cause the execution to be carried out at such place as may be prescribed therein in the same manner and subject to the

same conditions in all respects as if it were a warrant duly issued under the provisions of section 391 of the Code of Criminal Procedure 1898 (V of 1898).

(2) The prisons of which the officers in charge are to execute sentences under any such warrants as aforesaid shall in each Province be such as the Provincial Government may, by general or special order, direct.

(3) A Court shall be deemed to be a British Court for the purposes of this section if the presiding Judge, or if the Court consist of two or more Judges, at least one of the Judges, is an officer of the crown authorized to act as such Judge by any Indian State or the Ruler thereof or the Central Government or the Crown Representative:

Provided that every warrant issued under this sub-section by any such tribunal shall, if the tribunal consists of more than one Judge, be signed by a Judge who is an officer of the British Government authorized as aforesaid.

PART V.

PERSONS UNDER SENTENCE OR PENAL SERVITUDE.

19. *Persons under sentence of penal servitude how to be dealt with.*—(1) Every person under sentence of penal servitude may be confined in such prison within the Province as the Provincial Government, by general order, directs, and may, while so confined, be kept to hard labour and, until he can conveniently be removed to such prison, be imprisoned, with or without hard labour, and dealt with in all other respects as persons under sentence of rigorous imprisonment may, for the time being, by law be dealt with.

(2) The time of such intermediate imprisonment, and the time of removal from one prison to another, shall be taken and reckoned in discharge or part discharge of the term of the sentence.

20. *Enactments respecting persons under sentence of transportation or imprisonment with hard labour applied to persons under sentence of penal servitude.*—Every enactment now in force in British India with respect to persons under sentence of transportation, or under sentence of imprisonment with hard labour, shall, so far as is consistent with this Act, be construed to apply to persons under sentence of penal servitude.

21. *Power to grant license to person sentenced to penal servitude.*—(1) The Provincial Government may grant to any person under sentence of penal servitude a license to be at large within such part of the Province and during such portion of his term of penal servitude as may be specified in the license and upon such conditions as the Provincial Government may by general or special order prescribe.

(2) The Provincial Government may revoke or subject to such conditions alter any license granted under sub-section (1).

22. *Licensee to be allowed to go at large.*—So long as any license granted under section 21, sub-section (1), continues in force and unrevoked, the licensee shall not be liable to imprisonment or penal servitude by reason of his sentence, but shall be allowed to go and come at large according to the terms of the license.

23. *Apprehension of convict where licence revoked.*—In case of the revocation of any such license as aforesaid, any Secretary to the Provincial Government may, by order in writing, signify to any Justice of the Peace or Magistrate that the license has been revoked, and require him to issue a warrant for the arrest of the licensee, and such Justice or Magistrate shall issue his warrant accordingly.

24. *Execution of warrant.*—A warrant issued under section 23 may be executed by any officer to whom it is directed or delivered for that purpose in any part of British India, and shall have the same force in any place within British India as if it had been originally issued or subsequently endorsed by the Justice of the Peace or Magistrate or other authority having jurisdiction in the place where it is executed.

25. *Licencee when arrested to be brought up for recommitment.*—(1) When the licensee, for whose arrest a warrant has been issued under section 23, is arrested thereunder, he shall be brought, as soon as conveniently may be, before the Justice or Magistrate by whom the warrant was issued, or before some other Justice or Magistrate of the same place, or before a Justice or Magistrate having jurisdiction in the district in which the licensee has been arrested.

(2) Such Justice or Magistrate as aforesaid shall thereupon make out a warrant under his hand and seal for the recommitment of the licensee to the prison from which he was released under the license.

26. *Recommitment.*—When a warrant has been issued under section 23, sub-section (2), the licensee shall be recommitted accordingly, and shall thereupon be liable to be kept in penal servitude for such further term as, with the time during which he may have been imprisoned under the original sentence and the time during which he may have been at large under an unrevoked licence, is equal to the term mentioned in the original sentence.

27. *Penalty for breach of condition of the licence.*—If a license is granted under section 21 upon any condition specified therein, and the licensee—

- (a) violates any condition so specified; or
- (b) goes beyond the limits so specified; or
- (c) knowing of the revocation of the license, neglects forthwith to surrender himself, or conceals himself, or endeavours to avoid arrest;

he shall be liable upon conviction to be sentenced to penal servitude for a term not exceeding the full term of penal servitude mentioned in the original sentence.

PART VI.

REMOVAL OF PRISONERS.

28. *References in this Part to prisons, etc., to be construed as referring also to Reformatory Schools.*—In this Part, all references to prisons or to imprisonment or confinement shall be construed as referring also to Reformatory Schools or to detention therein.

29. Removal of prisoners.—(1) The Provincial Government may, by general or special order, provide for the removal of any prisoner confined in a prison—

- (a) under sentence of death, or
- (b) under, or in lieu of, a sentence of imprisonment or transportation, or
- (c) in default of payment of a fine, or
- (d) in default of giving security for keeping the peace or for maintaining good behaviour, to any other prison in the Province or with the consent of the Provincial Government concerned, to any prison in any other Province.

(2) Subject to the orders, and under the control of the Provincial Government, the Inspector-General of prisons may, in like manner, provide for the removal of any prisoner confined as aforesaid in a prison in the province to any other prison in the province.

30. Lunatic prisoners how to be dealt with.—(1) Where it appears to the Provincial Government that any person detained or imprisoned under any order or sentence of any Court is of unsound mind, the Provincial Government may, by a warrant setting forth the grounds of belief that the person is of unsound mind, order his removal to a lunatic asylum or other place of safe custody within the Province, there to be kept and treated as the Provincial Government directs during the remainder of the term for which he has been ordered or sentenced to be detained or imprisoned, or, if on the expiration of that term it is certified by a medical officer that it is necessary for the safety of the prisoner or others that he should be further detained under medical care or treatment, then until he is discharged according to law.

(2) Where it appears to the Provincial Government that the prisoner has become of sound mind, the Provincial Government shall, by a warrant directed to the person having charge of the prisoner, if still liable to be kept in custody, remand him to the prison from which he was removed or to another prison within the Province, or, if the prisoner is no longer liable to be kept in custody, order him to be discharged.

(3) The provisions of section 9 of the Lunatic Asylums Act, 1858 (XXXVI of 1858), shall apply to every person confined in a lunatic asylum under sub-section (1) after the expiration of the term for which he was ordered or sentenced to be detained or imprisoned; and the time during which a prisoner is confined in a lunatic asylum under that sub-section shall be reckoned as part of the term of detention or imprisonment which he may have been ordered or sentenced by the Court to undergo.

(4) In any case in which the Provincial Government is competent under sub-section (1) to order the removal of a prisoner to a lunatic asylum or other place of safe custody within the Province, the Provincial Government may order his removal to any such asylum or place within any other province or within any Indian State by agreement with the Provincial Government of such other Province or with

* This section was substituted for the original section, by the Repealing and Amending Act, 1903 (No. 1 of 1903), Section 3, and Schedule II.

such State or the Ruler thereof as the case may be; and the provisions of this section respecting the custody, detention, remand, and discharge of a prisoner removed under sub-section (1) shall, so far as they can be made applicable, apply to a prisoner removed under this sub-section.

31. [Removal of prisoners from territories under one Provincial Government to territories under another.]

Repealed by the Repealing and Amending Act, 1903 (1 of 1903).

PART VII.

PENSIONS UNDER SENTENCE OF TRANSPORTATION.

32. Appointment of places for confinement of persons under sentence of transportation and removal thereto.—(1) The Provincial Government may appoint places within the Province to which persons under sentence of transportation shall be sent; and the Provincial Government, or some officer duly authorized in this behalf by the Provincial Government, shall give orders for the removal of such persons to the places so appointed, except when sentence of transportation is passed on a person already undergoing transportation under a sentence previously passed for another offence.

(2) In any case in which the Provincial Government is competent under sub-section (1) to appoint places within the Provinces and to order the removal therein of persons under sentence of transportation the Provincial Government may appoint such places in any other Province by agreement with the Provincial Government of that Province, and may by like agreement give orders or duly authorize some officer to give orders for the removal thereto of such persons.

PART VIII.

DISCHARGE OF PRISONERS.

33. Release, on recognizance, by order of High Court; of prisoners recommended for pardon.—Any Court which is a High Court for the purposes of the Government of India Act, 1935, may, in any case in which it has recommended to Her Majesty the granting of a free pardon to any prisoner, permit him to be at liberty on his own recognizance.

PART IX.

PROVISIONS FOR REQUIRING THE ATTENDANCE OF PRISONERS AND OBTAINING THEIR EVIDENCE.

Attendance of Prisoners in Court.

34. References in this Part to prisons, etc., to be construed as referring also to Reformatory Schools.—In this Part, all references to prisons or to imprisonment or confinement shall be construed as referring also to Reformatory Schools or to detention therein.

35. Power for Civil Courts to require appearance of prisoner to give evidence—Subject to the provisions of section 39, any Civil Court may, if it thinks that the evidence of any person confined in any prison within the local limits of its appellate jurisdiction, if it is a High Court, or, if it is not a High Court, then within the local limits of the appellate jurisdiction of the High Court to which it is subordinate, is material in any matter pending before it, make an order in the form set forth in the first schedule, directed to the officer in charge of the prison.

36. District Judge in certain cases to countersign orders made under section 35—(1) Where an order under section 35 is made in any civil matter pending—

- (a) in a Court subordinate to the District Judge, or
- (b) in a Court of small Causes outside a Presidency-town,

it shall not be forwarded to the officer to whom it is directed, or acted upon by him, until it has been submitted to, and countersigned by,—

- (i) the District Judge to which the Court is subordinate, or
- (ii) the District Judge within the local limits of whose jurisdiction the Court of Small Causes is situate.

(2) Every order submitted to the District Judge under sub-section (1) shall be accompanied by a statement, under the hand of the Judge of the subordinate Court or Court of Small Causes, as the case may be, of the facts which in his opinion render the order necessary, and the District Judge may, after considering such statement, decline to countersign the order.

37. Power for certain Criminal Courts to require attendance of prisoner to give evidence or answer to charge—Subject to the provisions of section 39, any Criminal Court may, if it thinks that the evidence of any person confined in any prison within the local limits of its appellate jurisdiction, if it is a High Court, or, if it is not a High Court, then within the local limits of the appellate jurisdiction of the High Court to which it is subordinate, is material in any matter pending before it, or if a charge of an offence against such person is made or pending, make an order in the form set forth in the first or second schedule, as the case may be, directed to the officer in charge of the prison:

Provided that if such Criminal Court is inferior to the Court of a Magistrate of the 1st class, the order shall be submitted to, and countersigned by, the District Magistrate to whose Court such Criminal Court is subordinate or within the local limits of whose jurisdiction such Criminal Court is situated.

38. Order to be transmitted through Magistrate of the district or sub-division in which person is confined—Where any person, for whose attendance an order as in this Part provided is made, is confined in any district other than that in which the Court making or countersigning the order is situate, the order shall be sent by the Court by which it is made or countersigned to the District or Sub-divisional Magistrate within the local limits of whose jurisdiction the person is confined, and that Magistrate shall cause it to be delivered to the officer in charge of the prison in which the person is confined.

39. *Procedure where removal is desired of person confined in Presidency-town or more than one hundred miles from place where evidence is required.*—(1) Where a person is confined in a prison within a Presidency-town, or in a prison more than one hundred miles distant from the place where any Court, subordinate to a High Court, in which his evidence is required, is held, the Judge or presiding officer of the Court in which the evidence is so required, shall, if he thinks that such person should be removed under this Part for the purpose of giving evidence in such Court, and if the prison is within the local limits of the appellate jurisdiction of the High Court to which such Court is subordinate, apply in writing to the High Court, and the High Court may, if it thinks fit, make an order in the form set forth in the first schedule directed to the officer in charge of the prison.

(2) The High Court making an order under sub-section (1) shall send it to the District or Sub-divisional Magistrate within the local limits of whose jurisdiction the person named therein is confined, or, in the case of a person confined in a prison within a Presidency-town, to the Commissioner of Police, and such Magistrate or Commissioner shall cause it to be delivered to the officer in charge of the prison in which the person is confined.

40. *Persons confined beyond limits of appellate jurisdiction of High Court.*—Where a person is confined in a prison beyond the local limits of the appellate jurisdiction of a High Court, any Judge of such Court may, if he thinks that such person should be removed under this Part for the purpose of answering a charge of an offence or of giving evidence in any criminal matter in such Court or in any Court subordinate thereto, apply in writing to the Provincial Government of the territories within which the prison is situate, and the Provincial Government may, if it thinks fit, direct that the person be so removed, subject to such rules regulating the escort of prisoners as the Provincial Government may prescribe.

41. *Prisoner to be brought up.*—Upon delivery of any order under this Part to the officer in charge of the prison in which the person named therein is confined, that officer shall cause him to be taken to the Court in which his attendance is required, so as to be present in the Court at the time in such order mentioned, and shall cause him to be detained in custody in or near the Court until he has been examined or until the Judge or presiding officer of the Court authorizes him to be taken back to the person in which he was confined.

42. *Power to Government to exempt certain prisoners from operation of this Part.*—The Provincial Government may, by notification in the Official Gazette, direct that any person or any class of persons shall not be removed from the prison in which he or they may be confined; and thereupon, and so long as such notification remains in force, the provisions of this Part, other than those contained in sections 41 to 46, shall not apply to such person or class of persons.

43. *Officer in charge of prison when to abstain from carrying out orders.*—In any of the following cases, that is to say,—

(a) where the person named in any order made under section 35, section 37 or section 39 appears to be, from sickness or other infirmity, unfit to be removed, the officer in charge of the prison in which he is confined, shall apply to the

District or Sub-divisional Magistrate within the local limits of whose jurisdiction the prison is situate, and if such Magistrate, by writing under his hand, declares himself to be of opinion that the person named in the order is, from sickness or other infirmity, unfit to be removed, or

- (b) where the person named in any such order is under committal for trial; or
- (c) where the person named in any such order is under a remand pending trial or pending a preliminary investigation; or
- (d) where the person named in any such order is in custody for a period which would expire before the expiration of the time required for removing him under this Part and for taking him back to the prison in which he is confined;

the officer in charge of the prison shall abstain from carrying out the order, and shall send to the Court from which the order has been issued, a statement of the reason for so abstaining:

Provided that such officer as aforesaid shall not so abstain where—

- (i) the order has been made under section 37; and
- (ii) the person named in the order is confined under committal for trial, or under a remand pending trial or pending a preliminary investigation, and does not appear to be, from sickness or other infirmity, unfit to be removed; and
- (iii) the place, where the evidence of the person named in the order is required, is not more than five miles distant from the prison in which he is confined.

Commissions for Examination of Prisoners.

44. *Commissions for examination of prisoners.*—In any of the following cases, that is to say,—

- (a) where it appears to any Civil Court that the evidence of a person confined in any prison within the local limits of the appellate jurisdiction of such Court, if it is a High Court, or if it is not a High Court, then within the local limits of the appellate jurisdiction of the High Court to which it is subordinate, who, for any of the causes mentioned in section 42 or section 43, cannot be removed, is material in any matter pending before it; or
- (b) where it appears to any such Court as aforesaid that the evidence of a person confined in any prison so situate and more than 10 miles distant from the place at which such Court is held, is material in any such matter; or
- (c) where the District Judge declines, under section 36, to countersign an order for removal;

the Court may, if it thinks fit, issue a commission, under the provisions of the Code of Civil Procedure (XIV of 1882), for the examination of the person in the prison in which he is confined.

45. *Commissions for examination of prisoners beyond limits of appellate jurisdiction of High Court.*—Where it appears to a High

THE SECOND SCHEDULE.

(See Section 37.)

Court of

To the officer in charge of the (state name of prison).

You are hereby required to produce , now a prisoner in
Court of at on the day of
next hy of the clock in the forenoon
of the same day, there to answer a charge now pending before the said
Court, and after such charge has been disposed of or the said Court has
dispensed with his further attendance, cause him to be conveyed under
safe and sure conduct back to the said prison.

The Day of

A. B.

(Countersigned) C. D.

CHAPTER I.

CLASSIFICATION AND ESTABLISHMENT.

1. The Ajmer Jail is a Central Prison.
2. Unless otherwise ordered by the Provincial Government in any individual case or cases, all prisoners sentenced to simple or rigorous imprisonment or to transportation for life or a term, and Under-trial and Civil Prisoners are confined in the Ajmer Central Prison.
3. The Commissioner and District Magistrate of Ajmer-Merwara, has been appointed *ex-officio* Inspector-General of Prisons.
4. The establishment of the Jail shall ordinarily consist of:—

1 Superintendent.	2 Gate-Keepers.
1 Jailer.	45 Male Warders.
1 Deputy Jailer.	1 Sub-Assistant Surgeon.
1 Assistant Jailer.	1 Compounder.
1 Clerk.	1 Female Warden.
1 Chief Head Warden.	1 Dyeing Master.
3 Head Warders.	
5. The Civil Surgeon of Ajmer-Merwara shall be the Superintendent and Medical Officer of the Ajmer Central Prison.
6. (a) When the Superintendent is absent on duty or casual leave, the Additional Civil Surgeon shall, subject to the approval of the Commissioner of Ajmer-Merwara, hold executive and medical charge of the prison. But the Commissioner may, if circumstances so require, appoint the Assistant Commissioner, to the executive charge and the Additional Civil Surgeon or the Assistant Surgeon in charge of the district hospital to the medical charge of the prison.
(b) When the office of Superintendent is vacant, the Commissioner of Ajmer-Merwara shall make necessary arrangements for the executive and medical charge of the Prison, reporting his action to the Provincial Government.
7. A candidate for appointment to an executive or clerical post not already in government service shall—
 - (1) be not less than 21 and not more than 25 years of age;
 - (2) have passed the High School or Matriculation or a higher examination;

Court that the evidence of a person confined in a prison beyond the limits of its appellate jurisdiction is material in any civil matter pending before it or before any Court subordinate to it, the High Court may, if it thinks fit, issue a commission, under the provisions of Code of Civil Procedure (XIV of 1882), for the examination of person in the prison in which he is confined.

46. *Commission how to be directed.*—Every commission for the examination of a person issued under section 44 or section 45 shall be directed to the District Judge within the local limits of whose jurisdiction the prison in which the person is confined is situate, and the District Judge shall commit the execution of the commission to the office charge of the prison, or to such other person as he may think fit.

Service of Process on Prisoners.

47. *Process how served on prisoners.*—When any process directs any person confined in any prison is issued from any Criminal Revenue Court, it may be served by exhibiting to the officer in charge of the prison the original of the process and depositing with him a copy thereof.

48. *Process served to be transmitted at prisoner's request.*—Every officer in charge of a prison upon whom service is made under section 47 shall, as soon as may be, cause the copy of the process deposited with him to be shown and explained to the person to whom directed, and shall thereupon endorse upon the process and sign a certificate to the effect that such person as aforesaid is confined in the prison under his charge and has been shown and had explained to him a copy of the process.

(2) Such certificate as aforesaid shall be *prima facie* evidence of service of the process, and, if the person to whom the process is directed requests that the copy shown and explained to him be sent to any other person and provides the cost of sending it by post, the officer in charge of the prison shall cause it to be so sent.

Miscellaneous.

49. *Application of Part in certain cases.*—(1) For the purpose of this Part, the Courts of Small Causes established in the Presidency towns and the Courts of Presidency Magistrates shall be deemed to be subordinate to the High Court of Judicature at Fort William, or to Bombay, as the case may be.

* * * * *

50. *Deposit of costs.*—No order in any civil matter shall be made in Court under any of the provisions of this Part until the amount of the costs and charges of the execution of such order (to be determined by the Court) is deposited in such Court:

Provided that, if upon any application for such order it appears to the Court to which the application is made, that the applicant has sufficient means to meet the said costs and charges, the Court may

¹ Sub-sections (2) and (3) were repealed by the Lower Burma Courts Act, (VI of 1920), Section 49.

THE SECOND SCHEDULE.

(See Section 37.)

Court of

To the officer in charge of the

{state name of prison}.

You are hereby required to produce

;

now a prisoner in
Court of at on the day of
next by of the clock in the forenoon
of the same day, there to answer a charge now pending before the said
Court, and after such charge has been disposed of or the said Court has
dispensed with his further attendance, cause him to be conveyed under
safe and sure conduct back to the said prison.

The Day of

A. B.

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- (1) be not less than 21 and not more than 25 years of age;
- (2) have passed the High School or Matriculation or a higher examination;

A.P. I. B.
History.
the Iranians
Sind.

"On leaving the confluence of the Punjab rivers Alexander sailed down the Indus to the realms of the Sogdi where he built another city according to Arrian. Diodorus describing the same people under a different name says that he received the submission of the Sodrae and Masarnae nations on opposite banks of the river and founded another Alexandria. From these accounts it is evident that the Sogdi of Arrian and the Sodrae of Diodorus are the same people, although the former have been identified with the Sodha Rajputs by Tod and M' Murdo, the latter with the servile Sudras by Vaux⁽¹⁾"

When Alexander had gained his victory over the Malli in the battle of Multan, the Oxydrakae sent heralds to him with tenders of unconditional submission. The Oxydrakae were doubtless the people residing in the vicinity of Uch⁽²⁾ who sent to Alexander 1,000 men, the bravest and noblest of their race, as hostages, besides 500 war chariots with their drivers and horses, fully equipped. Alexander was gratified by this mark of respect shown by the Oxydrakae, and returned their hostages keeping only the chariots with their horses and drivers.⁽³⁾ Leaving Philippos in charge of the country round the modern Multan and Uch, Alexander sailed down the Indus towards a place where he laid the foundation of another Alexandria.⁽⁴⁾

From this place he sailed down himself to the land ruled over by Musicanus, which was reported to be the most opulent in India. Secrētas praises not only the fertility of the country but also the manners and character of its people and the laws and administration of its ruler, a ruler who had neither come to surrender himself and his country, nor sent envoys to seek his friendship. He had not even sent presents to show the respect due to a mighty king, nor had he asked any favour from Alexander. He therefore made his voyage down the river so rapidly that he reached the frontier of the country of Mousikanos before that prince had even heard that Alexander would attack him. Mousikanos dismayed by his sudden arrival, hastened to meet him, taking the choicest presents and all his elephants with him. He offered to surrender both his nation and himself, and acknowledged his error which was the most effective way with Alexander to obtain from him whatever one desired. Alexander therefore granted Mousikanos a full pardon on

(1) Cunningham's Ancient Geography Vol. I - 229

11th

trade, wealth, sumptuousness
of the inhabitants
banks of a river whi
Māneśa the country

wellings and marshes in which they
possess excellent camels, and par-
(2)

(1) Sir Henry Elliot, Vol. I, p. 63.

(2) The tradition is that the Kariā was a class of lean and swift-paced camels of the Pūra breed, now extinct in Bahawalpur though it still exists under the same name in Rajputana.

It has been held by many authorities that the capital of Mousikanos was Alor, which subsequently formed the seat of the government of the Rai dynasty and of Chach the Usurper, but it appears more probable that the part of the Bahawalpur territory south-west of Leh and now forming the Kāndaris of Khānpur and Sidiqābād was at least included in the dominions of Mousikanos. This was the view held by General Haig who thought that 'the Kingdom of Mousikanos must have embraced the district of Bahawalpur which answers better to the description of that kingdom as the most flourishing in all India than the country around Alor.'⁽¹⁾

Alexander had fixed the confluence of the Akesines (Chenab) and Indus as the boundary of the satrapy of Philippos, and he now made Oxyartes and Peithon satraps of the country to the south from the confluence of these rivers to the sea. Hence their jurisdictions must have met in the modern State. Philippos was soon assassinated by his mercenaries, and Peithon appears to have been driven from his satrapy by Poros after Alexander's death.⁽²⁾ Poros in turn was decoyed by Endemos into his power and executed.

THE BUDDHIST PERIOD.

The Buddhist Empire of Asoka undoubtedly comprised Sind and under the Kushan dynasty a Buddhist monastery was erected at Suī Vihār in the reign of Kanishka as its Bactrian-Gilz inscription shows. This *vihāra* appears to have been one of a line of *vihāras* along the Indus. Materials, however, for a detailed history of the State during this period are lacking.

From the close of the Kanishka period to A. D. 495 nothing is known with any certainty, though the Tārikh-i-Murād avers that the ruined fort of Mau, which was built by Rāja Sahans Karor as a

(1) It is not unlikely that the ruins of Pattan Monār or Pittanpur on the Sej, an old bed of the Indus, mark the site of the capital of Mousikanos. The ground for this theory is that among the ruins of Pittanpur stand the remains of a huge tower

It is said that this tower was partially found which bore an inscription in Greek of Alexander, and that its bricks were (rape) refuse. Unfortunately this

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History.

residence for his mother, became the abode of the Shaikh Hakim Qoraiši, and in the *Malfuz* or Biography of Shaikh Abul Gais, Hākim,⁽¹³⁾ which purports to have been written in the eighth century H., it is alleged that Sahans Karor was a contemporary of Christ and a ruler of part of Sind. On this evidence Sahans Karor can only be regarded as a legendary king.

THE RAI DYNASTY.

The Rai
Dynasty.
A. D. 495.

About 495 A. D., however authenticated history begins again for in that year Rājā Dīwāij commenced his reign. He was one of the Rai dynasty, a line of rulers as to whose origin nothing is known, though their dominions were vast, extending to Kashmīr and Kanauj, to Qandahār and Seistán, and, on the west to Makrīn and the port of Debal, while on the south they held Sūrat. Their capital was Alor, and under their rule Sind was divided into four provinces, viz., Bahmanābād and Siwistán : the province in which lay Askalanda or Talwāra and Pabiya or Chachpur, and which comprised the greater part of the Bahawalpur State : and the fourth province which included Multan and the Western Punjab.

A. D. 415.

Five rulers of the Rai dynasty governed Sind for 137 years after 495 A.D. These were—

Rai Dīwāij,
|
Rai Sibāras I,
|
Rai Sāhasi I,
|
Rai Sibāras II,
|
Rai Sāhasi II,

all of whom reigned with splendour and success. Rai Sibāras repulsed an invasion under a Persian king or a governor of Sijistán, but fell in the battle fought at Kich. Rai Sāhasi II, the last of his line, remitted taxation on condition that the fortresses of Ueh, Sevrai (now Sarwāhi) and Man, all in Bahawalpur territory, and other strongholds, including Alor, were kept in repair by his subjects. But he allowed Chach, a Brahman, to obtain great influence in his kingdom.

Chach the
usurper.

A. D. 631.

Chach, known to the Arabs as Sasa, the son of Si-Lāij, was a Brahman⁽¹⁴⁾ and is said to have invented chess. On the death of Rai Sāhasi II, Chach married his widow and established himself on the throne, excluding the rightful heir of the Rai, who called in Mahrat,⁽¹⁵⁾ Rāmā of Chittor, to his aid. Chach, however, resisted Mahrat, though he was only shamed into going forth to fight by his queen, and when challenged to single combat by the Rāna treacherously slew him by a ruse. Having then proclaimed his brother Chandar his successor at Alor, Chach advanced on Pabiya which was held by Chatrā, a descendant of the Rais, and over-

⁽¹³⁾ See Religious Life, *infra* and Ell. I. p. 405. Pottinger on the authority of the *Majma'-i-Wāridāt* says the Rais reigned for 2,000 years, which must be a gross exaggeration.

⁽¹⁴⁾ Most of the Sarsut Brahmins in Bahawalpur claim to be his descendants.

⁽¹⁵⁾ The reputed founder of Marot.

CHAP. I. B.
History.

Chach the
usurper.

A.D. 706.

A.D. 712.

threw him. Chatrā then fled to Uch where he was assassinated, the fortress being surrendered to Chach, who next wrested Multan from the possession of Bajhra, also a kinsman of the Rais. Finally Chach reduced Sikkā. His rule extended to Kashmīr, Kandahār and Las Bela, and he made an expedition to Kirmán. Dying in the fifty-first year of the Hijra, after a reign of thirty-three years, Chach was succeeded by his brother Chandar who ruled for eight years and was in turn succeeded by his nephew Dáhir who was slain in the ninety-third year of the Hijra.

For some years there were serious disputes between Dáhir and his younger brothers Raj and Dharsiya. The latter wanted to marry his sister Bái to the Rája of the Bhátiyas and Dáhir was opposed to this proposal. This induced the Bhátiya to attack Dáhir; but the latter totally defeated the former by the assistance of the mercenaries of the tribe of the Alafis—a tribe that had taken refuge in the territory of Dáhir, who had left Makrán after having killed the governor of the place.

These events are thus described in the manuscript history of the late Colonel Minchin :—

" According to the Chach-náma which Sir H. Elliot considers is a translation of a genuine Arab history, the present Bahawalpur State formed one of the Satrapies of the kingdom of Alor. It was called Askalandia and Pabiya, the former title recording the ancient name of Uch, and the latter I strongly suspect might be translated trans-Béas; as I have shown that the town of Uch is situated on the left bank of an old branch of this river and this fort was evidently situated on the delta formed by the junction of these rivers. These towns were also known as Talwára and Chachpur. The former name may have been given because of the strip of sand running close down to the town of Uch and the latter undoubtedly records the name of the Brahman usurper, who supplanted the Rai dynasty at Alor, and the name is still retained in the town of Chachar opposite Mithankot. Sir H. Elliot identifies Chach with Sassa the Indian, the inventor of chess, as Sassa is simply the Arabic form of writing the word Chach. His accession took place in A.D. 681 and shortly afterwards he determined to visit the whole of his empire, and accordingly marched up the left bank of the Indus to Pabiya to which he laid siege; the governor, however, as soon as his provisions were exhausted, fled to Askalandia. Chach having left an officer in charge of Pabiya, proceeded to Askalandia. There was, however, a great and brave man in the Fort of Askalandia who was in the interests of Chach, and, being promised the governorship of both these forts, killed Chatrā, the fugitive governor of Pabiya and sent his head to Chach. Having completed this expedition, Chach proceeded towards Sikkā and Multan, but was delayed for three months at a ford on the Béas which he was unable to cross. This must have been the other branch of the Béas which joined the Chenáh 30 miles below Multan. Eighty-two years later Muhammad ibn Qásim having accomplished the conquest of lower Sind and Alor followed the course taken by Chach, and according to the old chronicler journeyed till he arrived at the old fort of Yu-bihá or Pahiya. It was an old fort and the chief of it was Kuk-as. He was a cousin of Dáhir, the son of Chach, and was present at the battle where he was slain, and having fled came to this fort in a wretched plight. When the Muhammadan Army arrived, hostiles were sent and chiefs and nobles went forth and made submission. Muhammad ibn Qásim having learnt

CHAP. I. B. that Kaksas belonged to the family of Alor appointed him as his Wazir with the title of the Muhārak Mušfir. When he had settled the affairs with Kaksas he crossed the Beā and reached the stronghold of Askalands. The siege lasted for seven days, when the chief, who was a nephew of the chief of Multan, left at night and took refuge in the fort of Sikka, which is a large fort on the south bank of the Rāvi. The people, artizans, and merchants then sent a message soliciting the protection of Mohammad ibn Qisim. He granted their request, but put the whole garrison of four thousand men to the sword and sent their families into slavery. He appointed Atba, son of Salma Tamimi, governor, and proceeded towards Sikka and Multan.”

THE ARAB INVASIONS.

A. D. 636. As early as 636 A. D. in the fifth year of the reign of Chach and in the *khilāfat* of Umr, Debal, the port of Sind, had been attacked by the Arabs under Mughirah, and in 88 or 89 A. H., or fully twenty years later, Hāras invaded the kingdom but retired carrying off much plunder, and in his second inroad in 42 A. H. he was defeated and killed at Kikán. But two years later Muballab ibn Safra was detached by Abdū-r-Rahmān, the conqueror of Kābul, and invading the Indian frontier penetrated to Multan but effected no permanent lodgement.⁽¹⁶⁾

After Rai Dihir's accession, however, the Arab invasions began in earnest. The pretext was the refusal of Dihir⁽¹⁷⁾ to make reparation for the plundering of eight Arab ships at Debal by the piratical Meds. This led to the despatch against his kingdom of an army under Muhammad Imād-d-Dīn ibn Qásim, two punitive expeditions against Debal having failed.

A. D. 712. The forces of Muhammad-i-Qásim comprised 6,000 picked cavalry from Irák, with 6,000 camel-riders and a train of 8,000 Bactrian camels. At Mākrán he was joined by Muhammad Hárán whose reinforcements included five catapults, each manned by 500 men. With these forces Muhammad ibn Qásim reduced Debal early in April, and then Nírin and Sehwán. He defeated and slew Dáhir at Ráwar⁽¹⁸⁾ in June, taking Aler, Uch and Multan, with other minor strongholds, in the same month. Askalanda was at this time held by Bajhrá Táki, a grandson or nephew of the Bajhrá who had held Multan against Chach the usurper, and so a descendant of the Rais. Bajhrá offered a strenuous resistance, but after a six days' siege abandoned the fortress and fled to Sikka, and Muhammad put the garrison to the sword, sparing only its traders, artizans and peasants. He then left Utba Tamíni in charge of the place and besieged Sikka, which fell in seventeen days. Bajhrá finally took refuge in Multan and capitulated.⁽¹⁹⁾

(16) Briggs' *Farishta*, I, 4.

(17) Dáhir had, however, it would seem, in II. 81, repulsed an invasion by Rasmal, governor of Kámarajá, a province of Kashmír, with the aid of the Arabs.

(18) The site of Ráwar appears to be midway between Brahmanabad and Nírin. Ell. I, 122.

(19) This account differs somewhat from that given in the Chach-námas (quoted in the Multan Gazetteer, 1902, *in extenso*). It is taken from the Persian edition of the Chach-náma and Colonel Minchin's manuscript.

Only three years later, however, Muhammād ibn Qāsim was recalled and put to death by the Khalifah Sulaimān, owing, it is said, to the false accusation of Surya Devi, a daughter of Dáhir, that she had been dishonoured by him. Muhammād was succeeded by two governors who accomplished little, but in 99 H. 'Amru ibn Muslim-al-Bahālī was appointed by the Khalifah 'Umar ibn Abdu-l-Azīz to the command in Sind, and he induced many of the Hindu Chiefs to accept Islám in return for their admission to its privileges. Among these Jai Sinh, a son of Dáhir, embraced Islám, and was restored in the possession of his territories, and resisted Junaid, the successor of 'Amru, when the latter marched to the Indus. In the fighting which ensued Jai Sinh was slain, and nothing more is heard of the Rai dynasty of Sind.

In the contest between the Abbassides and the Ummayids for the *khilafat* Abdu'-r-Rahmán, appointed governor of Sind by the former, was opposed by Mansúr, the nominee of the latter, and slain in battle, but Músá Tamími eventually defeated Mansúr and he perished of thirst in his flight to the desert. Háscham, a vigorous governor, was next appointed, and he was succeeded by Umar bin Hafs, called the Hazármard. In 771 A. D. Rúh became governor and under the Khalifah Hárún-ur-Rashíd Abú'l-Abbás for a long period ruled Sind with splendour and success, and the era of prosperity which the province enjoyed under the Abbassides was hardly interrupted by the revolt of Bashír bin Dávid, under the Khalifah Al Mámún, as Bashír soon returned to his allegiance and was succeeded by Músá, son of the famous Barmecido Yahya, who was dismissed for squandering the government revenues in charity and was replaced by Ali bin Iṣṭ. The governorship of Ali is noteworthy for his occupation of Kaikan, the country of the Jats, in which he established a military colony, and for his expedition against the Meds, whom he completely subdued, building in their country the 'Sakr-ul-Med' or Med's causeway, a name preserved in the town of Sukkar or Sakkar. His son and successor Muhammād also carried on a naval war against the Meds, of whom numbers were slain.

After 870 A. D. the power of the Khalifás declined, and Sind was the first province to slip from their control, for in 257 A. H. the Khalifah Mu'hammād conferred its government, with those of Balkh and Tukháristán, upon Ya'kúb ibn Lais in order to divert the Sufárides from their designs against Irák. After Ya'kúb's death two principalities, Multan and Mansúra, were founded. The latter extended from Alor to the sea, so that the present State of Bahawalpur must have been wholly included in the independent kingdom of Multan, which the traveller Ma'súdi, who visited the Indus valley in 915-6 A. D., found to be flourishing under the Amir of Multan, Abú'l-Talhá ul-Munahba Qoraish, a descendant of Ghálib, who had established himself on the shores of 'Umán before the birth of Muhammād. His family, says Ma'súdi, had held the kingdom of Multan 'nearly from the beginning of Islám,' i.e., probably since the Arab conquest. His dominions

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History.

A. O. 718.

A. D. 759.

A. D. 836.

A. D. 871.

A. D. 873.

extended to the frontier of Khurásán, and there were reckoned to be 120,000 hamlets round the capital. Most of the revenue was derived from the rich offerings made at the Temple of the Sun at Multan which was resorted to by people from all parts of the continent. A few years later Istákhri and Ibn Haukal visited the valley of the Indus. The latter, in whose relation that of Istakhri is included, says, the Multan territory was fertile and its produce cheap, though its fertility was inferior to that of Mansúra. The people were dressed like those of Irák, though the Amir was habited like a prince of the country, and some persons wore their hair long, and their dresses loose, on account of the heat. The Muhammadans and the idolators were dressed alike. The Arabic and Sindian languages were spoken at Multan and at Mansúra, and at Mansúra the traveller found some descendants of the Khalifah Ali, who had him driven by persecution to seek a refuge in that country. The Muhammadan power was however far from being firmly established, for the inhabitants of the Mansúra kingdom were eventually obliged to protect themselves against the Meds and other savage tribes of the desert.

A. D. 985.

The prosperity of the Multan territories was not however destined to endure, for in 375 A. H., the Karmatian sectaries, after their overthrow in Irák, took refuge in Sind. This remarkable sect was founded by Abdulla bin Maimón, a Persian, who preached that the line of the true Imáms closed with Ismail the seventh Imám in succession from Ali, Hasan and Husain. Denying the doctrine of the resurrection Abdulla taught that good deeds were not rewarded nor evil punished in this world or the next, and these doctrines were spread by secret societies as well as by open war. The sect derives its title from Karmat, a minute Arabic script used for the secret despatches of the sect by Ahmad, one of Abdulla's followers. It was also called Muláhida. The Karmatian conquest merits more than a passing notice, for distinct traces of it are still to be found in the popular religious ideas of the State. It is indeed possible that these ideas are older than the Karmatian heresy and that their prevalence among the population of Sind facilitated the rapid subjugation by its adherents of the kingdoms of Mansúra and Multan. No doubt the weakness of the petty local kingdoms favoured the progress of the Karmatians, who were powerful enough to destroy the great Hindu temple at Multan, and also to change the site of the orthodox mosque in that city. But the Karmatians must have found some strong local support in Sind, for 'as they came as refugee' Bahrain and Al Hassa they could scarcely have traversed a long sea voyage, in sufficient power in Sind,' at renovated thus acc^ocⁿ or undertaken a suddenly with the Karmatians conqnered' 'hy cⁿ t⁽²²⁾ ;

" Many
hope of exi-
a portion o

convert
prese-
mony

which they had groaned. One of the Baloch clans, indeed, still preserves the memory of its hero, or that of its progenitor, in retaining its present title of Karmati Independent of the general dissemination of Shiá sentiments in the valley of the Indus, which favored notions of the incorporation of the Godhead in Man, the old occupants of the soil must, from other causes, have been ready to acquiesce in the wild doctrines of the heretics, who now offered themselves for spiritual teachers, as well as political leaders.

"Their incarnation of the Deity; their types and allegories; their philosophy divided into exoteric and esoteric; their religious reticence; their regard for particular numbers, particularly 7 and 12; the various stages of initiation; their astrological allusions; their mystical interpretations; their pantheistic theosophy, were so much in conformity with sentiments already prevalent among those willing disciples, that little persuasion could have been required to induce them to embrace so congenial a system of metaphysical divinity, of which the final degree of initiation undoubtedly introduced the disciple into the regions of the most unalloyed atheism.

"So susceptible, indeed, must the native mind have been of these insidious doctrines that Hammer-Purgstall and others have very reasonably concluded that the doctrines of these secret societies,—such as the Karmatians, Ismáilians or Assassins, Druses, Batins, and sundry others, which at various periods have devastated the Muhammadan world, and frequently threatened the extinction of that faith,—though originally based upon the errors of the Gnostics, were yet largely indebted to the mystical philosophy and theology of Eastern nations, and especially of India, where the tenets of transmigration and of absorption into the Deity were even more familiar both to Buddhists and Brahmins than they were to these miserable schismatics.

"The Hindu population, therefore, though they had much to dread from them, if it continued obstinately in the path of idolatry, was likely to offer a rich field of proselytism to such zealous fanatics as the Karmatians, or 'people of the veil,' whose creed could not have been uttered in many being am Guido! the Director! the Invitation! the Word! the Holy Ghost! the Demonstration! the Herald! the Camel!"

Farishta thus remarks on the Karmatian rule in Multan:—

'On referring to historical works such as the Tarjuma-i-Ma'ani, &c., it appears that Sultán Mahmúd wrested Multan from the possession of the Karmatian heretics and that it remained under his splendid dynasty till its decline, when the Karmatians regained its possession and appointed Hámíd Khán Lodhi, a man of their own faith, as its governor.'

THE GHAZNIVIDE PERIOD.

When Sabuktagín invaded the dominions of Jaipál, the Brahman Rája of Lahore, Hámíd Khán Lodhi the Karámita, sided with the Hindu ruler against the Muhammadan invader, doubtless because Sabuktagín⁽¹¹⁾ had been the main instrument, under the last of the Samaní rulers of Khurasán, in suppressing the Karámita sectaries

CHAP. I. B. extended to the frontier of Khurasán, and there were reckoned to be 120,000 hamlets round the capital. Most of the revenue was derived from the rich offerings made at the Temple of the Sun at Multan which was resorted to by people from all parts of the continent. A few years later Istákhri and Ibn Haukal visited the valley of the Indus. The latter, in whose relation that of Istakhri is included, says, the Multan territory was fertile and its produce cheap, though its fertility was inferior to that of Mansúra. The people were dressed like those of Irák, though the Amir was habited like a prince of the country, and some persons wore their hair long, and their dresses loose, on account of the heat. The Muhammadans and the idolators were dressed alike. The Arabic and Sindian languages were spoken at Multan and at Mansúra, and at Mansúra the traveller found some descendants of the Khalifah Ali, who had him driven by persecution to seek a refuge in that country. The Muhammadan power was however far from being firmly established, for the inhabitants of the Mansúra kingdom were eventually obliged to protect themselves against the Meds and other savage tribes of the desert.

A. D. 285.

The prosperity of the Multan territories was not however destined to endure, for in 375 A. H., the Karmatian sectaries, after their overthrow in Irák, took refuge in Sind. This remarkable sect was founded by Abdulla bin Maimún, a Persian, who preached that the line of the true Imáms closed with Ismail the seventh Imám in succession from Ali, Hasan and Husain. Denying the doctrine of the resurrection Abdulla taught that good deeds were not rewarded nor evil punished in this world or the next, and these doctrines were spread by secret societies as well as by open war. The sect derives its title from Karmat, a minute Arabic script used for the secret despatches of the sect by Ahmad, one of Abdulla's followers. It was also called Muláhida. The Karmatian conquest merits more than a passing notice, for distinct traces of it are still to be found in the popular religious ideas of the State. It is indeed possible that these ideas are older than the Karmatian heresy and that their prevalence among the population of Sind facilitated the rapid subjugation by its adherents of the kingdoms of Mansúra and Multan. No doubt the weakness of the petty local kingdoms favoured the progress of the Karmatians, who were powerful enough to destroy the great Hindu temple at Multan, and also to change the site of the orthodox mosque in that city. But the Karmatians must have found some strong local support in Sind, for 'as they came as refugees from Bahrain and Al Hassa they could scarcely have traversed an inhospitable country, or undertaken a long sea voyage, in sufficient numbers, to appear suddenly with renovated power in Sind,' and the facility with which the Karmatians conquered Sind is thus accounted for by Sir Henry Elliot⁽²⁰⁾:

"Many Hindu converts doubtless readily joined them, both in the hope of expelling their present masters, and in the expectation of receiving a portion of their patrimony for themselves, after the long exclusion under

which they had groaned. One of the Balesh clans, indeed, still preserves the memory of its heresy, or that of its progenitor, in retaining its present title of Karmati Independent of the general dissemination of Sbiá sentiments in the valley of the Indus, which favoured notions of the incorporation of the Godbead in Man, the old occupants of the soil must, from other causes, have been ready to nequiesce in the wild doctrines of the heretics, who now offered themselves for spiritual teachers, as well as political leaders. .

" So susceptible, indeed, must the native mind have been of these insidious doctrines that Hammer-Purgstall and others have very reasonably concluded that the doctrines of these secret societies,—such as the Karmatiens, Ismailians or Assassins, Druses, Batinis, and sundry others, which at various periods have devastated the Muhammadan world, and frequently threatened the extinction of that faith,—though originally based upon the errors of the Gnostics, were yet largely indebted to the mystic philosophy and theology of Eastern nations, and especially of India, where the tenets of transmigration and of absorption into the Deity were even more familiar both to Buddhists and Brahmins than they were to these miserable schismatics.

"The Hindu population, therefore, though they had much to dread from them, if it continued obstinately in the path of idolatry, was likely to offer a rich field of proselytism to such zealous fanatics as the Karmatians, or 'people of the veil,' whose creed could not have been
Guided the Director! the Invitation! the Word! the Holy Ghost! the Demonstration! the Herald! the Camel!"

Frishta thus remarks on the Karmatian rule in Multan :—

'On referring to historical works such as the *Tarjuma-i-Ma'ani*, &c., it appears that Sultán Mahmúd wrested Multan from the possession of the Karmatian heretics and that it remained under his splendid dynasty till its decline, when the Karmatians regained its possession and appointed Húmid Khán Lodhi, a man of their own faith, as its governor.'

THE GHAZNIWIDE PERIOD.

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CHAP. I. B. in that country, but he ultimately did homage to the invader.
History. The Lodhis, however, did not abandon the Kárimita beliefs, and therefore no lasting alliance between them and the Ghaznivides was possible, so that we find Abul Fath Dád, the grandson of Hámíd Khán, in alliance with Anang Pál, Rája of Lahore, in his resistance to Mahmúd of Ghazni. On Mahmúd's second invasion in 395 A. H. A. D. 1004, he was occupied with the reduction of Bhatindah,⁽²²⁾ whose governor Rája Bijai Rái had revolted against the suzerain Anand Pál, and had molested Mahmúd's Muhammadan deputies, but his third A. D. 1005, invasion was directed against Multan. Abul Fath invoked the aid of his ally, Anand Pál, and the latter true to his allegiance opposed Mahmúd, but was totally defeated near Peshkáwar and fled to Sodhra. Mahmúd then advanced on Multan by way of Bhatindah and the city was surrendered to him after a siego of seven days, Abul Fath becoming his tributary. But the invasion of Khurasán by the king of Kásbgar recalled Mahmúd to Ghazni, and Sewak Pál, a Hindu converted to Islám, whom he had appointed his deputy in India, seized the opportunity to revolt, but Mahmúd suppressed this rebellion and then in 1008 A. D. turned his arms once again A. D. 1024, against Anand Pál for his countenance of Abul Fath's resistance three years before, according to Farishta,⁽²³⁾ or possibly for connivance in Sewak Pál's revolt, and completely defeated him and his allies, capturing Nagarkot. In 1010 A. D. Mahmúd again advanced on Multan, which had revolted, and having taken Abul Fath prisoner sent him to the fort of Ghurák where he remained in confinement till his death. The author of the *Mirát-i-Masú'í* adds that after this event Multan was deserted, its rā'ís or chief, Anand Pál, taking refuge in Ueh. Fourteen years later however Mahmúd again visited Multan which must have recovered some of its former importance for he thero fitted out his army for his expedition to Somnáth and marched thence through the Bahawalpur territory, visiting Manjgarh, Colonel Minchin thinks, on the way. After the fall of A. D. 1025, Somnáth he marched back along the Indus and wrested Mansúra in 416 A. H. from an apostate (a follower of the Karmatian heresy according to Sir Henry Elliot) and placed a Muhammadan prince on the throne. He then attacked Bhátia (possibly the modern Bhatta Wáhan in the Sádiqabad Kárdír) and reduced its inhabitants to obedience.⁽²⁴⁾ On his way back to Ghazni, says Colonel Minchin, he passed through the Bahawalpur deserts where his army suffered greatly. The following story, told in the *Jámi-ul-Hikáyat*, has every appearance of truth: "Two Hindus offered themselves as guides and led the way for three days into a desert where there was neither water nor grass, and then told Mahmúd that they had been commissioned by their chief to lead him astray. 'You have the sea (*dárya-i-azam*) before you and the army of Hindostan behind, do with us what you like for not a single man of your army will escape.' A waterfowl was seen

(22) According to a Hindu chronicler of Jammu Bhatindah was Jaipúl's capital and place of residence. T. N.-I. p. 79.

(23) Briggs, page 45.

(24) *Kámil-at-Tawáríkh*, Sir Henry Elliot, Vol. II. p. 249.

flying in the air. The Sultán said, where there are waterfowls there must be sweet water, and proceeded after it. At length he reached the banks of a great river, the water of which was brackish and unfit to drink. He then saw another waterfowl, and followed it up and came to a valley in which they discovered sweet water. There they found a descendant of Ali, who was dwelling there with his family. The Sayad declared his ignorance of the road, but pointed out an old man close by who knew it. The latter led them to a certain spot on the bank of the river, but the army found it unfordable. The Sultán casting himself upon the protection of Providence, regardless of himself and fearless of the consequences, with the name of God upon his tongue, urged his horse into the stream. The army followed and, with the assistance of God, crossed in safety." Sir Henry Elliot considers this could only have been the Sind or Panjnad,⁽²²⁾ but Colonel Minchin thinks that it was probably, from the water being brackish, a branch of the Hakra, and that after crossing that stream the army must have proceeded to Uch and crossed the *Sutlej* at some point towards the north-east, the Indus flowing in those days close to Uch in the bed of what is now the Panjnad.

In connection with this period the *Mirát-i-Masídí*⁽²³⁾ gives an account of a young noble, Sálár Masúd, a nephew of Sultán Mahmúd, who being unable to remain at Ghazni in consequence of the enmity of the Wazír Hasan Maimandi, obtained permission from the Sultán to travel for a year in the Punjab, and leaving the Ghazni Court with a strong body of troops came to Multán, which he found deserted, for since Mahmúd had plundered it for the second time, it had never been restored, and the Rais Arjun and Anang Pál, the lords of the place, had gone to reside in the province of Uch. Thence they sent ambassadors to Masúd to inquire if he thought it right thens to overturn a foreign country, adding, "perhaps you will have cause to repent it." Masúd replied, "The country is God's, his slave has no kingdom, but he to whom God gives it will be the possessor." He then bestowed *khilats* on the ambassadors and dismissed them with a caution to prepare for war. As soon as they had departed, he sent six Amirs, viz., Mír Husain Arab, Bázid Jafar, Tarkán, Nakí, Feroz and Umr Mulk Ahmad, with several hundred troops to attack Uch. Rai Anang Pál came out of his stronghold to meet him. The combat raged for three hours, and many veterans fell on both sides, and the Rai was at last obliged to yield. The conquerors entered the city and plundered it, carrying off an immense amount of property.

In 425 H. Niál-Tigín, governor of Multán, revolted, but Tilak Malik, son of Jai Sen, was sent against him and he was drowned in the Indus on his flight to Mansúria.

A.D. 1034
It will now be necessary to digress and give a brief account of the Sunira and Samma dynasties of Sind, before dealing with the period of the Sultáns of Ghor.

(22) Elliot, Vol. II, p. 474.

(23) An historical romance, partly translated in Elliot, Vol. II, pp. 510-512.

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History.

THE SUMRÁ AND SAMMÁ DYNASTIES OF SIND.

The Sumrás.—According to the *Tuhfat-ul-Kirám* the Sumrás are descended from the Arabs of Samira or Samarra who accompanied the Tamim family, which furnished governors to Sind under the Abbassides, to the Indus valley in the second century of the Hijra, but Elphinstone and Elliot concur in regarding them as Rājputs (of the *Pramára*⁽²⁾ race according to the latter), who, with a kindred tribe called Umra, gave their name to Umra-Sumra the country round Alor. The Sumrás undoubtedly supplanted the Tamim and ruled independently over Sind for more than a century, but it would appear that under the Tamims the Sumrás exercised considerable power. Hence Abul Fazl states that the rule of the 36 Sumra princes lasted for 500 years, but the *Tārīkh-i-Tihiri*, describing them as Hindús, assigns to their rule a period of only 143 years from A. H. 700-843, and says that their dominions included Alor, but that their capital was at Muhammad Tur in the *pargana* of Dirak.

A. D. 1320. The *Tuhfat-ul-Kirám* states that when Ghízi Khán Malik, in the year 720 H. marched towards Delhi with an army collected from Multan and Sind, overthrew Khnsro Khán, and assumed the title of *Giyás-ud-Din Tughlak Shah*, the Sumrás took advantage of his absence and asserted their independence, but Muhammad Yúsuf, the author of the *Mu'ālikat-ul-Tamárit*, says that during the reign of Sultan Abdur Rashid, son of Mahmúd of Ghazni, an indolent and weak-minded ruler, the people of Sind became disaffected, and the Sumrás assembled in the vicinity of Thar in 445 H., chose as their ruler a man named Simra, who reigned independently for a long period, and left the kingdom to his son Bhúngar.⁽³⁾ The latter reigned fifteen years, and died in 461 H. Bhúngar was succeeded A. D. 1053. by seventeen rulers of this dynasty. Then the government fell to Hamfr who being a tyrant was deposed by the Sammás.

The Sumrás, says Sir Henry Elliot, may possibly have allowed

No.	Name	Number of years in reign
3	Didda, son of Bhúngar	24
4	Sánchez	15
5	Háfi or Kháfi	33
6	Umra	49
7	Didda II	14
8	Pháttá	37
9	Genhrá	16
10	Muhammad Túr	15
11	Geolra, II	... Afterwards
12	Didda III	14
13	Tai	21
14	Claucar	19
15	Bhúngar II	15
16	Kháfi II or Háfi	18
17	Didda IV	25
18	Umra, the founder of Umra	25
19	Bhúngar III	10

a titular sovereignty to the Ghaznivides even down to the time of Abdur Rashid in 1051 A. D., or paid tribute as an acknowledgment of fealty, but after that time, the advance of the Seljuks on the northern frontier of the empire and the internal disorders of the government, must have offered too favourable a conjunction for them to profess any longer an even nominal subordination to

(2) Renouard guesses that they may be *Peri-Puri*, that is, of the Jarar race, but being without question of the *Pramára* stock, they are necessarily Agailewes.

(3) Henry Elliot, Vol. I, pp. 341 and 425.

distant monarchs unable to enforce it ; that the Sumra power could at no time have been extensive and absolute in Sind, which was subject to perpetual incursions from the Ghorian, Khilji and Tughlak dynasties of Delhi and the Punjab, as well as the still more ruinous devastations of the Mughals, that during these visitations the Sumras took refuge in the native deserts, till it pleased the stronger power to retire after ravaging the crops and securing their plunder, that they could have enjoyed little freedom and independence, and can only claim to rank as a dynasty, from the absence of any other predominant tribes, to assert better pretensions to that distinction.⁽²²⁾

"In the sacred books of the Druses," says Sir Henry Elliot,⁽³⁰⁾ "we find an epistle of Mauláná Bahá-ud-Dín, . . . the principal compiler of the Druse writings, addressed in the year 423 H. (1032 A. D.) to the *Unitarians* of Multán and Biindustán in general, and to Shaikh Ibn Sámar Hájá Bal in particular:—

'Oh illustrious Rāja Bīl, arouse your family, the Unitarians, and bring back Dāud the younger into the true religion; for Ma'sūd only delivered him from prison and bondage, that you might accomplish the ministry with which you were charged against Abdulla, his nephew, and against all the inhabitants of Multān, so that the disciples of the doctrines of holiness, and of the unity, might be distinguished from the party of bewilderment, contradiction, ingenuity and rebellion.'

"Here," continues Sir Henry Elliot, "the name is purely Indian, and the patronymic can be no other than one Súmra. That some of that tribe, including the chiefs, had affiliated themselves to the Karamatians is more probable than by M. Reinaud, that certain Arab nations. It seems quite evident of names that the party particularly addressed was a Súmra; that this Súmra was a Karamatian; and that the Karamatians of the valley of the Indus were in relation and correspondence not only with those of Persia and Arabia but also with the Druses"

The capital of Hamir, the last Sunra Chief, was the town of Pattanpur, the ruins of which are still called Patan-Munira, in the present Kárdári of Sídiqábád, and, on his overthrow by the Sammás, he is said to have abandoned his capital and repaired to the Dragul hills on the Balochistán border, where he settled with all his tribes which eventually adopted the name of Gorchání, still a sept of the Baloch.⁽³¹⁾

The Samma Dynasty.—The Sammás deprived the Sumrás of their dominion in Sind in 752 H. and retained their power till 927 A. H. When Firoz Tughlak, King of Delhi, invaded Sind in 762 A. H., the Sammás opposed him with 40,000 infantry and 20,000 cavalry and kept him at bay for two and a half years. And in 912 H. Dilshád, the Wazir of Jám Nanda, conquered the country as far as Uch.

¹²²) Compare Henry Elliot, Vol. I, pp. 493-94.

Vol. I, p. 491.

(2) Tārīkh-i-Murād, Vol. II, pp. 115-16, also compare Dera Ghizi Khan Gazetteer, p. 70.

THE GHORIAN SULTANS.

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History.

The vitality of the Karímita movement may be gauged from the fact that these sectaries had recovered Multán some years prior to 571 H., in which year the Sultan Muizz-ud-Dín⁽²²⁾ of Ghor recovered it from them and then advanced to Uch which was in possession of a rājā. Finding the place too strong to be easily taken by siege Muizz-nd-Dín made overtures to the rāni, who was despotic over her husband,⁽²³⁾ promising to make her his consort and Queen of the World if by her efforts the city were taken. The rāni, stipulating that her own property should be spared, agreed to give her daughter in marriage to the Sultan and shortly after caused her husband to be put to death and delivered up the city. The rāni's daughter then became a Muhammadan and was married to the Sultan who sent her with her mother the rāni to Ghazni where they both died within two years of the surrender. This rājā of Uch was, according to the *Mirít-i-Jahán-Numá* a Bháti chief, a tribe which had previously held a large part of Sind, but it is added that Uch was actually taken by assault. In 573 or 574 H. Sultan Muizz-nd-Dín marched an army towards Náhrwála by way of Uch and Multán but was defeated and returned successful, though he was able in 578 H. to conquer the whole of the territory on the sea-coast in an expedition against Diwal, and presumably became master of all Sind. In the histories of his conquests in India Multán and Uch do not appear to be farther mentioned so that we may infer that they remained peacefully under his rule, but it is worth noting that Muizz-nd-Dín's assassination was most probably the work of two or three Fidáis of the Mullahids or heretics who were, we may conjecture, Karímitas.

Muizz-ud-Dín ("Muhammad of Ghor") was succeeded by the Sultan Qutb-ud-Dín I-bak, 'al-Mu'izz-ús-Sultáni,' the slave of Sultan Muizz-ud-Dín and the founder of the Slave dynasty. During his rule⁽²⁴⁾ Malik Násir-nd-Dín-i-Aetamar was feudatory of Uch, but after his death in a campaign against the Maliks of Túrkistán the government of Uch was entrusted to Malik Násir-ud-Dín Kabája who had espoused two of Qutb-ud-Dín's daughters, and on that Sultan's death he proceeded to Uch and possessed himself of Multán, Siwistán and Diwal, as far as the sea-coast, subsequently annexing the country to the eastward as far as the Sarsuti and Tabarhindia (? Bhatinda). He also took Lahore. He was, however, ousted from Lahore, Multán and Uch by the forces of Sultan Tíj-ud-Dín I-yal-duz in 612 H., but was reinstated in their possession as tributary of I-yal-timish after the latter had defeated I-yal-duz and put him to death. But Kabája did not remain long subject to Sultan Sham-ud-Dín I-yal-timish and allowed his tribute to fall into arrears whereupon the latter in 613 H. marched from Delhi on Lahore to enforce its payment, and rapidly fording the Beas

⁽²²⁾ His proper title, after his accession, was Muizz-ud-Dín Muhammad, though he is usually called Shihsh-nd-Dín or Muhammad Ghor. T. N., p. 416.

⁽²³⁾ *Ibid.* pp. 450-1, where Ratty gives the correct translation of *Furishta's* account of this affair.

⁽²⁴⁾ T. N., pp. 531-2. Also pp. 533-4.

1210 A. D.

1215 A. D.

1217 A. D.

compelled Kabája to seek refuge in Uch whither I-yal-timish was not prepared to follow him. Kabája consolidated his power in Sind and acquired great power, in spite of constant hostilities between him and I-yal-timish. He reduced the Súmrá power to insignificance, only Thatká, Jíngal and Tafúr remaining in their possession.

THE MUGHAL INVASIONS

Meanwhile far-reaching events had occurred in Central Asia and the power of the Mughals made itself felt. The Sultán Jalál-ud-Dín Khwárazmi, the ruler of Ghor and Ghazni, was defeated on the Indus near Pesháwar in 618 H. by Chingiz Khán and, refused a refuge by I-yal-timish, endeavoured to obtain a footing in the country east of the Indus. He defeated the Khokhars in the Salt Range and then, in alliance with them, turned to Uch and Multán. The Khokhars had had a long-standing feud with Kabája who was encamped with 20,000 men near Uch and their forces led by Jalál-ud-Dín's general overwhelmed him in a night attack and the Sultán came to Uch, but returned to the Salt Range in the hot season, Kabája being restored in his possession of Multán on payment of a large sum as tribute⁽³¹⁾.

But Chingiz Khán had meanwhile organized another army against Jalál-ud-Dín who retreated towards Lower Sind, and on arriving at Multán demanded a contribution from Kabája which was refused. Unable to enforce his demand the Sultán marched on Uch, but as that city also proved hostile he burnt it and retired to Siwistán.

The Mughal forces under Turti, the Nu'in or general, following in pursuit invested Multán (621 H.) but abandoned the siege after six weeks on account of the intense heat and retreated. The Khwárazmi forces must then have partly re-occupied the country for two years later we find a body of the Khalj tribe, which had formed part of the army of Sultán Jalál-ud-Dín established in the district of Mansúra. Kabája however having defeated the Khalj and slain their leader re-occupied Uch and Multán⁽³²⁾ in 623 H.

Uch had, it would seem, by this time recovered from its burning by Sultán Jalál-ud-Dín for in the next year Minháj-i-Saráj, the author of the *Tabaqat-i-Násiri*, was appointed to the charge of the Firuzi College in that city, but it enjoyed but a brief spell of tranquillity for in 625 H. I-yal-timish in alliance with the remnants of the Khalj and Khwárazmi fugitives marched from Delhi *rā* Tabarhindah on Uch while the governor of the province of Lahore marched on Multán. Uch was closely invested and appears to have fallen after a siege of nearly three months, but Kabája who had fled to Bhakkar was still untaken, and I-yal-timish despatched a force against him. Kabája endeavoured to make terms, but without success, and taking boat to escape down the Indus he was drowned by the sinking of the vessel on the 22nd of Jamádi-ul-Akhir, 625 H. The fate of his son Muhammad Bahásim Sháh is unknown

1224 A. I.

1226 A. I.

1227 A. I.

1228 A. I.

May 290
1228 A. D.

(31) T. N., pp. 293-4, also pp. 531-541.

(32) Or returned to Multán. He was apparently in the city during its siege by the Mughals and it does not appear when or how he left it.

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History.

and his territories passed under the sway of the Slave Kings of Delhi. Kabája had ruled with varying fortunes for twenty-two years. After his death the Sumráís recovered their power in Sind.

At the time of the death of I-yal-timish Malik Saif-nd-Dín, Ihak-i-Uchchah was feudatory of Uch, and soon after in 633 or 634 H. Multán was threatened by an invading force of Qírlugh Turks under Malik Saif-nd-Dín Hasan, but the Ihak advancing from Uch repelled this inroad.⁽³⁶⁾ But in 636 H. the Qírlughs took Multán, Uch being then held in fief by Malik Mnayyid-nd-Dín, Hindú Khán,⁽³⁷⁾ and retained its possession.

1236 A. D.

In 638 H. the Mughals advanced again on Multán, but finding they were likely to be vigorously opposed turned their faces towards Lahore which they sacked. In consequence of this inroad Malik Izz-ud-dín Kabír Khán-i-Ayáz, whom the Queen Razíyyah had removed from the fief of Lahore to that of Multán, proclaimed his independence and took possession of Uch and its dependencies.

1241 A. D.

He died however in the following year (639 H.), and was succeeded by his son Tíjj-nd-dín Abu-Bakr-i-Ayáz who subjugated Sind and several times attacked and defeated the Qírlughs before Multán.⁽³⁸⁾

1245 A. D.

In 643 H. Kynk Khán, the grandson of the Chingiz or "great" Khán, despatched armies to invade China, Irán, Hindustán, Khurásán and Iráq. The army of Hindustán was placed under the command of the Nú'in Mangútah and invaded the Delhi Kingdom by way of the Salt Range and the Sind Ságár Doáb, keeping along its western frontier and entering the province of Multán in order to assail that city and Uch, then the frontier strongholds of the kingdom. Its advance caused Malik Saif-nd-dín Hasan, the Qírlugh Turk, to abandon Multán and embark on the Indus for Sihwán. Mangútah first invested Uch, the environs of which he destroyed, but the place was vigorously defended and the Mughals lost one of their chief leaders. Meantime Malik Ghiás-ud-dín Balban, afterwards King of Delhi, had organized the royal forces to repel the Mughal invasion, and marched, not by the direct route from Delhi via Sarustí (Sirsá) and Marot but by Lahore, crossing the Beás and then advancing down the east bank of the Ráví, which was generally fordable, so as to cut off the Mughal line of retreat up the Sind Ságár Doáb to the Salt Range.⁽³⁹⁾ This movement compelled the Mughal leader to raise the siege of Uch and dividing his army into three divisions he retired, abandoning many prisoners, to Khurásán.

(36) T. N., 1, p. 633.

(37) Ibid. p. 645. 634 H. was eventful for a great outbreak of the fanatical

Sháh Ismá'íl, who, with a junction with the Juhum, to hold the Mughal invaders at his mercy, separated from their base and liable to be also attacked from Multán. Cf. the T. N., pp. 667 and 689, and Raverty's article in the J. A. S. B., 1892, pp. 156-168. It is not clear whether Ghiás-ud-dín actually crossed the Ráví or not.

In 644 H. the Sultán Násir-ud-dín Mahmúd Shah made the Malik-ul-Kabír' Nusrat-ud-dín Shor Khán-i-Sunkar,⁽³⁰⁾ Malik of Sind and Hind, and in that same year the Mughals held Multán to ransom, extorting 100,000 *dirams*, whereas from Lahoro they realized only 30,000.⁽³¹⁾ Subsequently the fief passed to Malik Izz-ud-din Balban-i-Kashlú Khán and in 647 H. Malik Saif-ud-dín Hasan, the Qírlugh, advanced from Báníán,⁽³²⁾ which territory he held in spite of the Mughals, to attack Multán, but Balhan-i-Kashlú Khán advancing from Uch to defeat it engaged the Qírlughs. Malik Hasan was slain, but his followers kept his death secret, and though Balhan had entered Multán after the battle he was compelled to evacuate it, and the Malik Násir-ud-dín, Muhammad Hasan's eldest son, took possession of it. Sher Khán, however, shortly afterwards recovered it and placed his own retainer Ikhtiyár-ud-dín-i-Kurez in charge of the city. In 648 H. Balban advancing from Uch made an attempt to wrest Multán from Ikhtiyár-ud-dín, but failed and retreated to Uch. Ikhtiyár-ud-dín further appears to have defeated the Mughals in this year for he is mentioned as sending many captives of that race to Delhi in the month of Shawwál. In 649 H. Malik Balban showed a tendency to revolt at Nagaur, which he also held in fief, but made his submission when the royal forces marched on that stronghold. Malik Sher Khán next marched on Uch from Tabarhindah and Lahore, by way of Multán, and Balban hastening from Nagaur to Uch, went to Sher Khán's camp and was there detained as a prisoner until he surrendered Uch, whence he went to Delhi. Early in 650 H. the Sultán,⁽³³⁾ Mahmúd Shah, marched in person with his army from Delhi towards Lahore, intending to proceed to Uch and Multán, in order to reinstate Balban-i-Kashlú Khán in those dependencies after ousting Sher Khán from them, but he returned with his army to Delhi without crossing the Beás.⁽³⁴⁾ In 651 H. however he again marched on Uch and Multán and the Malik Sher Khán withdrew from his positions in the Indus valley and fled to Turkistán, leaving Uch, Multán, and Tabarhindah in the hands of retainers. Early in 1254 they were conferred on Arsalán Khán Sanjar-i-Chast and Mahmúd Shah returned to Delhi, but some time in 1255 they were restored to Malik Balban-i-Kashlú Khán, who in the following year tendered his allegiance to Hulákú Khán and by him a body of Mughal troops under Nú-yín Sálin was sent to Uch. In 1257⁽³⁵⁾ Balban-i-Kashlú Khán marched along the Beás with the troops of Uch and Multán against Delhi, but the revolt failed and Balban, deserted by his troops, fled to Uch and thence to Hulákú in Iráq, whence he returned with a Mughal Intendant and a body of troops under Nú-yín Sálin.

CHAP. I. B.

History

1246 A. D.

1249 A. D.

1250 A. D.

1251 A. D.

1252 A. D.

1253 A. D.

1256 A. D.

(30) He was a cousin of the Ulugh Khán, afterwards the Emperor Ghýás-ud-dín. Balban, and an Ilkari Turk, formerly a *hamul* or slave of Altamsh. Soon after he rebelled against Mahmúd Shah and assumed independence, but he was eventually compelled to receive a Mughal Salán or intendant. T. N., pp. 79 and 1169.

(31) T. N., p. 77.

(32) *Ibid.*, p. 62. Recently Mrs. Weston said to have been the hilly tract west of the upper part of the Sind-Bigar Beás. *Ibid.*, p. 77.

(33) T. N., pp. 695-705.

(34) This event is said by some to have occurred in the previous year.

CHAP. I. B. The Sultán Nasír-ud-dín Malmúd Sháh was succeeded by his minister Ghiyás-ud-dín Balhan, under whom Sher Khán continued to govern Lahore and the other territories exposed to the Mughal inroads, until in the 4th or 5th year of the reign he died. Balban then appointed his eldest son Nusrat-ud-dín Muhammad, governor of Sind, Lahore and Multán, with the title of Qáim-ul-Mulk. This prince for many years kept the Mughals at bay, but at length he was defeated and slain by the famous Mughal leader Samar, "the bravest dog of all the dogs of Chingiz Khán," at Dipálpur in 683 or 684 H., whereby he earned the title of the Khán Shahid or Martyr Prince. His Court at Multán was a brilliant one, but the Mughals appear to have confined his power to the territory south of the Beás. His son Kai-Khusru was deprived of the throne of Delhi but allowed to retain the sief of Multán until murdered by Kai-Kubád soon after his accession. A similar fate awaited Malik Sháhik, amír of Multán, and the Slave Dynasty was soon supplanted by the Khiljis.

1200 A. D. Under Jalál-ud-dín, Firoz Sháh II, the first of that house, the Mughals, though they continued to invade India, began to embrace Islam and enlist in the service of the emperor, who cantoned them at Moghalpura near Delhi, while his son Arkali Khán, the governor of Lahore, Multán and Sind, appears to have cantoned his contingent of Mughal mercenaries at Uch Moghla near the town of Uch.⁽¹⁾ Arkali Khán, the rightful heir of Ibráhim Sháh, was absent at Multán on that king's death and thus lost the throne. A year later Alá-ud-dín sent his brother Ulugh Khán to oust Arkali Khán from Multán, and he, with his brother, gave himself up and was subsequently blinded. In the following year (697 H.) the Mughals besieged Siwistán (Schwán) but were repulsed by Zafar Khán, a malik of the Delhi Court. Nevertheless towards the end of the year they were able to advance as far as Delhi and in 704 H. a defeat inflicted on the Mughals by Gházi Beg Tughlaq Kháu, governor of the Punjab, led to an invasion by the Mughals under Aibak Khán or Kabák who ravaged Multán. Gházi Beg was however able to attack and rout the invaders with terrible slaughter on the banks of the Indus as they retired. This success stemmed for a time the tide of Mughal invasion, but in 727 H. the Mughals subdued Lamghán and in the ensuing year Muhammad Ibn Tughlaq suppressed the revolt of Kashkú Khán at Multán, and 11 years later he had to put down a second revolt under Bahruám Abi.

1312 A. D. In 743 H. Sháhú, an Afghán chieftain, descended on Multán, killed Bahruám Khán, its viceroy, in battle and only submitted when the emperor in person moved on Multán. Muhammad Ibn Tughlaq died in Sind on an expedition against the rising power of the Sumrís, and his cousin Firoz Sháh III, who was in the camp, proclaimed himself emperor and marched to Uch whence he proceeded to Delhi. Firoz Sháh was also compelled to undertake an

1331 A. D.

1365 A. D.

1392 A. D.

expedition against the Sumrá chief Babinia but he was able to compel his submission.

CHAP. I.
History.
1394 A.D.

In 796 H. Súrang Khán, who had been appointed governor of Dipálpur, quarrelled with Khizr Khán Sayyid, the amír of Multán, and allying himself with the Bhatti chief got possession of the province. He was however defeated in turn by troops from Delhi and fled towards Multán, Uch being held for him by Alí Malik.

In 800 H. as a preliminary to Timúr's inroad his grandson Pir Muhammad invested Uch but on the advance of an army from Delhi under Táj-ud-dín he raised the siege. He however defeated Táj-ud-dín in the Beás and drove him back on Multán which surrendered to him after a siege of six months. Timúr himself having crossed the Indus besieged Shiháb-ud-dín, the ruler of an island in the Jhelum, and drove him towards Uch, whereupon Shaikh Núr-ud-dín pursued and defeated him.⁽¹²⁾

1396 A.D.

After Timúr had left the Punjab Khizr Khán, who had been reinstated in his governorship of Multán, to which was added that of the Punjab and Dipálpur, established a virtually independent kingdom at Multán, and after a series of victories over the nobles of the Delhi kingdom he seized that throne and founded the Sayyid dynasty, which professed to be mere deputies of the Mughals. Nevertheless under Khizr Khán's successor, Mubárik Sháh, Mirza Sháh Rukh, the Mughal who held Kábul, appointed his lieutenant Shaikh Ali, to invade Bhakkar and Siwistán, and the Delhi king nominated Malik-nsh-Sharq Malak Mahmúd Hasan governor of Multán to oppose the invaders. Thus he did successfully, and in 830 H. he was transferred to Ilissár, Mahk Rajab Nádira becoming feudatory of Multán until 832 H. when Mahmúd Hasan was re-appointed with the title of Imád-ul-Mulk. When Shaikh Ali invaded the Punjab in 1431 A. D. the Imád-ul-Mulk compelled him to retreat, but returning to Multán he was followed by Shaikh Ali who defeated his lieutenant Sháh Lodf and occupied Khairúlíd near Multán. The Imád-ul-Mulk was however able to repulse two assaults on Multán and eventually, when reinforced by Mubárik Sháh II, defeated Shaikh Ali who fled to Kábul. Malik Khair-ud-dín Khán then became governor of Multán, and Shaikh Ali continued to harass its frontiers. Having seized Tulamba, which he destroyed, he was only driven back on Martot (?) Marot) by the advance of the Delhi emperor at the head of a large army and in 836 H. captured Lahore. Dipálpur also nearly fell into his hands, but was relieved by the Imád-ul-Mulk from Sirhind. Mubárik Sháh II then advanced to the Ráví near Dipálpur, Shaikh Ali retreating before him, and captured Shorkot from Amir Mu'izzar-Khán, the Mughal.

1401 A.D.

1414 A.D.

1423 A.D.

1429 A.D.

1433 A.D.

The province of Multán was however by this time in a state of anarchy and in 841 H. intelligence reached Muhammad Shah IV of Delhi that the Langás had risen in revolt.

⁽¹²⁾ A local history, the *Malfázat* of Pir Kháliq, in the possession of the mujtahids of the shrine of Pir Kháliq, says that Timúr crossed the Sutlej at a place opposite Pir Kháliq and halted there. Pir Kháliq lies in the Minchinabad Kárdar. Timúr appointed Malik Atâdar Usâlîm, Governor of Multán, with the title of Alâ al-Mulk.

CHAP. I. B.

THE LANGÁH AND NÁHAR AFGHÁN DYNASTIES.

History.

1437 A.D.

In 840 H. the Langáh Afgháns, as Farishta styles them in (the province of) Multán, broke out in rebellion, and at the same time Bahlol Khán Lodí, who, after the death of his uncle Islám Khán Lodí, had usurped the government of Sirhind, took possession of Lahoro, Dipálpur and all the country as far south as Pánipat.⁽⁴¹⁾ From this it appears that the Langáhs were powerful at Multán as early as 1437 A.D., but in his History of the Kings of Multán⁽⁴²⁾ Farishta gives an account of their rise to power which would make it appear that their advent to Multán was some years later.

1443 A.D.

According to this account the province of Multán, left open to invasion from Ghor, Ghazni and Kábúl in the anarchy which had long since ensued when the Tuglak dynasty ceased to rule, suffered greatly from predatory inroads, so its inhabitants assembled in 847 H. and elected Shaikh Yúsuf of the tribe of the Qoraish to be ruler of Multán and Uch, and in his name the *khutbá* was read and money coined. This prince reorganized the government and gained the friendship of the neighbouring Zamindárs, among others of one Rai Silrá,⁽⁴³⁾ the chief of Síwi and its territory, whose daughter he married, but after he had only reigned two years Rai Silrá seized him by treachery and usurped his authority under the title of Qutb-ud-dín. Shaikh Yúsuf was expelled from Multán by Qutb-ud-dín and sent to Delhi where he was received with great respect by the king, Bahlol Lodí, who gave his daughter in marriage to his son Abdulla.⁽⁴⁴⁾ After ruling Multán and a large part of Sind for 16 years Qutb-ud-dín died much lamented in 874 H., and was succeeded by his son Husain, a prince of cultivated mind and a patron of science and literature.⁽⁴⁵⁾ He was moreover a successful soldier. Early in his reign he reduced Shorkot (then called Shiwar) and Hot, whence he marched against Kotgirwar and Dhankot, both of which forts he reduced, leaving his brother as governor in the former. Meanwhile Sultan Bahlol Khán sent an army under his sons Barlik and Tártár Khán Lodí to recover Multán for Shaikh Yúsuf, but Husain Langáh was able to first reduce Kotgirwar where his brother had set up

1469 A.D.

then to turn on the Lodís who were ultán. Sallying forth from the city with his Multání horse and routed them, though they soon afterwards captured the fort of Hot by a stratagem.

Husain was essentially a Lord Paramount of the Baloch Chiefs, many of whom flocked to his court. Malik Sohráb (Duvally) entered his service with his sons Ismail and Fateh Khán and

(41) Briggs' Farishta, I, 536.

(42) Briggs, IV, p. 380-2.

(43) Hardly an Afghán title Cf. Beal's Oriental Dicty., 321.

(44) Briggs, IV, p. 383. In the *Ain-i-Akbari*, however, Abul Fazl, who styles Qutb-ud-dín a foreigner and calls him Mahmúd Shah, says that Shaikh Yúsuf reigned 17 years, not 2.

(45) He was a contemporary of Jám Nizám-ud-dín or Nanda, of the Samma dynasty in Sind, who in 866 H. (1461 A. D.) succeeded Jám Sanjar.

recoived Kotgirwar and Dhankot in fief.⁽⁵⁰⁾ Other Baloches received CHAP. I. B.
the part of Sind lying contiguous to Balochistán, till all the country History.
between Sítpur and Dhankot was occupied by Baloches. Uch he
conferred on Jám Ibráhím Salna,⁽⁵¹⁾ and Shiwar on Jám Bázíd his
brother, who had fled from the conrt of Jám Nanda the Sammá.

On the death of Bahlol Khán, Husain sent an ambassador to Delhi and effected a treaty with Sikandar Lodi, whereby it was agreed that hostilities should cease and that the armies of Delhi and Multán should co-operate in case of foreign aggression.⁽⁵²⁾ Husain soon after this abdicated in favour of his son Firoz, who attempted to assassinate Belál, the eldest son of the Imád-ul-Mulk, the minister of Husain, who still held office under himself, because he was jealous of Belál's popularity, and in revenge for this the Imád-ul-Mulk poisoned Firoz. Husain in spite of his age was induced to re-ascend the throne, and continued to rule till 908 H. when he died and was succeeded by his grandson, Mahmúd, the son of Firoz.

The reign of Mahmúd Sháh was chiefly eventful for the revolt^t of Jám Bázíd, who had become minister to Husain shortly before his death. Bázíd was provoked to rebel and took refuge in Shiwar (Shorkot) which fort he placed under the suzerainty of Sikandar Lodi, king of Delhi, by whom Daulat Khán, governor of the Punjab, was despatched to assist the revolted minister. Daulat Khán acting as a mediator induced the contending parties to fix upon the Ráví as the boundary of their territories, Bázíd thus becoming an independent ruler, or, at any rate, a founder of the Delhi kingdom. Moreover, Bázíd must have obtained control over the territory round Uch, for to the chagrin of Mahmúd Sháh he gave it in *jágir* to one Mir Jakar Zand,⁽⁵³⁾ the father of Mir Shahíd and Mir Shahídá, the latter of whom is said to have been the first to disseminate the Shia tenets in India.⁽⁵⁴⁾ This incident coupled with the fact of Bázíd's piety (he used to send cooked provisions daily down the Chenáh from Shiwar to Multán for the holy personages of that city) point to religious differences as being at the bottom of Bázíd's disaffection.

Towards the close of Mahmúd Sháh's reign the Arghúns invaded Multán, but that king died in 931 H. before they reached his capital. On his death Lashkar Khán, the head of the Langáh tribe, deserted to Husam Arghún after laying waste its adjacent territory. The amirs raised to the throne Husam Langáh II, son of Mahmúd, who was still a minor, but the Arghúns soon after took Multán by storm and the Langáhs' dynasty ended.

1488 A. D.

1502 A. D.

1524 A. D.

1525 A. D.

CHAP. I. B. The Langáhs, however, held but a small portion (Kárdári Baháwalpur and the *iláqa* of Uch) of the modern State of Baháwalpur, most of its territory being held by other rulers, of whom the Náhars were the most prominent.

The Náhars.

Concurrently with the establishment of the Lúngál power Islám Khán I Lodí, an uncle of Bahol Khán, the King of Delhi, founded a rival state which had its capital at Sítpur and included the Kín tract, now a part of the Dera Gházi Khán District; Kashmor near Fatehpur Maehka, Janpur and Khán Bela (now in Khánpur Kárdári) and most of Kúrdári Sádiqábád,⁽⁵¹⁾—in short most of the tract now known as the Lanumá. This State however was divided between the two grandsons of Islám Khán I, Islám II holding Sítpur with the northern part and Qisim Khán the south from Umarkot, now in Dera Gházi Khán, to Kashmor. The rule of this branch of the Lodís was so harsh and oppressive that the successors of Islám Khán I acquired the title of Náhar or wolf.

1484 A. D.

The rule of the Náhars endured with some vicissitudes till 1700 A. D. Under Bihár they indeed lost their independence and they paid tribute to Akbar,⁽⁵²⁾ but they remained in possession of their State. In 887 H. however Hájí Khán, chief of the Mírráni *tumán* of the Baloch, conquered a large part of their territory and founded Dora Gházi Khán. Still the Náhars retained the territories on both banks of the Panjnad and Indus, now in Kárdáris Ahmadpur East and Khánpur of the modern State, till the 18th century, but they were further deprived of a considerable territory by Shaikh Ráju, the deputy of Nádir Sháh, who founded Ríjanpur.

During this period anarchy prevailed in Sind, the north and north-west of which country was held mainly by the Sammás up to 1521 A. D., as already described, while in the south Amír Fátih-ullah Khán also called Thull Khán Abbási, the ancestor of the Abássi Dáúdpotráis, acquired the *iláqa* of Bhágár by conquest from Rája Dália, the ruler of Alor and Bahmanábád, and named his conquered territory Qáhir Bela.

The Arghúnas.

A. D. 1522. Towards the close of this period a new power arose in Sind, Sháh Beg Arghún having been driven from Qandhár by Báhar in 928 H.⁽⁵³⁾ invaded lower or southern Sind, took Siwí in 1514, Thatha in 1521 A. D. and made Bhakkár, which he strongly fortified, his capital, after totally defeating the Sammás in a pitched battle. On his death in 1525 A. D. his son Sháh Husain succeeded him and his general Bába Alunad plundered Deráwar, the country round Bhatta Wáhan and the tract which now forms Kárdári Sádiqábád. In revenge the Dáhrs, aided by the Baloch, sacked Sewiái (modern Sarwáhi) in the Arghún kingdom whereupon

⁽⁵¹⁾ Many *muzáids* granted by the Nahars are still held by families of the Dahar and Khánpur and Sádiqábád. Their name is possibly

names of the Mughal emperors above, and the Nahar rulers below.

⁽⁵²⁾ Briggs II, p. 37.

seals engraved with the

Báha Ahmad seized Ohaura and annexed it to the Arghún dominions. Further by way of reprisal for a raid by the people of Fatchpur and Deráwar and the Baloches of Sewrai in which a number of Sháh Husain's camels had been stolen, the Bába pillaged those three towns, but on his return he was attacked by the Baloch near Sewrai and received a wound from the effects of which he died at Matfla, now Mírpur in the Síkkar District.

Sháh Husain retaliated by sending fresh forces which devastated the whole country up to Mau Mubárak and on the Baloch submitting to his rule the Arghún frontier was extended to Bhutta Wában. Soon after this Sháh Husain married a daughter of the Khalifa Nizám-ud-dín, Báhar's minister, which brought him into alliance with that emperor then engaged in subjugating the Punjáh. Bábar invited Sháh Husain to occupy Multán and marching along the bank of the Indus, by the route which Chacab and Muhammad Ibn Qásim had taken centuries before him, the Arghún advanced on Sewrai, which the Baloch abandoned and took refuge in Uch. Having destroyed the fort at Sewrai Sháh Husain advanced to Mau Mubárak, devastating the country and massacring all the inhabitants who fell into his hands. From Mau he proceeded to Lar, whose chief Nanda, the Dáhr, submitted, and thence to Uch where he defeated the combined forces of the Baloches and Langáhs though they greatly outnumbered the invaders. He then occupied Uch whose inhabitants were terrified by the sight of their leaders' heads borne on the lances of the Arghún cavalry and made but a faint resistance. All the Baloches and Langáhs found in Uch were put to the sword, and the massacre and pillage of the town was only stopped at the intercession of the Sayyids. The fortifications of Uch were destroyed and having thus made the place defenceless Sháh Husain advanced on Multán. On hearing this Mahmúd Sháh, the king of Multán, deputed one Shaikh Bahá-ud-dín Qeraishi with Mauláná Bahlool to wait upon Sháh Husain and remonstrate against his further advance. Husain however replied that he was commissioned by Bábar the Pádsbáh and also desired to visit the shrine of Shaikh Bahá-ud-dín Zakariya, and continued his advance.⁽³¹⁾ Multán fell after a long siege⁽³²⁾ and Sháh Husain placing Khwáju Shams-ud-dín, one of his amirs, in charge of the fort and nominating Lashkar Khán Langáh, the deserter, his deputy, returned to Thatta, whereupon Lashkar Khán expelled Shams-ud-dín and assumed the title of governor.⁽³³⁾ To assure his northern frontier Sháh Husain rebuilt the walls of Uch and left a considerable garrison in the place. He himself intended to return to Sind, but learning that a vast treasure was concealed in the fort of Deráwar he summoned Gházi Khán who held it for the Raja of Jaisalmer

⁽³¹⁾ Briggs, III, p. 397.

⁽³²⁾ 15 months according to one account, Briggs III, p. 435. 'some months' according to our Mauláná Sadulla of Lahore, who was present. *H.I.J.*, p. 399.

CHAP. I. B. to surrender the stronghold. Gházi Khán however refused to betray his trust and Sháh Husain marched on Deráwar, sounding in advance a force under Sambal Khán to seek a place for the main army to encamp. The scarcity of water compelled that leader to sink 300 wells in the Hakra, and the army was thereby able to lay siege to the place and destroy the walls by mines, but eventually it was carried by assault, the Arghúns placing their shields on their heads and scaling the walls sword in hand. Its defenders were put to the sword and the treasure found in the place divided between the king and his army.

1530 A. D. The emperor Bábar died in 937 H. leaving his son Kámrán, governor of Kálul and Qandbár, and Humáyún, Bábar's eldest son and successor, further relinquished the Punjab and the country on the Indus to Kámrán, whose deputies governed Multán till his

1540 A. D. death in 1535. Meanwhile in 947 H. the emperor Humáyún had been entirely dispossessed of his territories by Sher Sháh Súrí and turned his thoughts to Sind, then under Husain Arghún, hoping to find support in that territory, once subject to Delhi. Humáyún encamped near Uch, but Bakhshwí Langáh who was governor of Multán under Husain Langáh refused to permit him to enter the town or to interview him in person, though he supplied him with boats to cross the Indus. For two and-a-half years, from 947 to

1540-1542 A. D. 949 H. Humáyún remained in Sind vainly negotiating with Husain Arghún, who played off Mirza Yúdgár, Nasír Humáyún's uncle, against him. In the Moharram of 949 H. he marched to Uch, and thence via Deráwar and Warsalpur to Phalotri intending to enter the Marwar territory, but fearing treachery, took refuge in Amrkot where Akbar was born. Humáyún thence fled to Qandbár. Thereafter Sháh Husain entered into a close alliance with Kámrán to whom he gave a daughter in marriage.

1542 A. D. **1545 A. D.** Nine years later in 966 H. Husain died and the Arghún dynasty became extinct.⁽⁶⁰⁾ After the death of Husain Arghún Sind was divided between two of his governors, Mahmúd and Mirza Isa Tarkhán, the latter of whom held Bhakkar, but after Akbar's accession to the throne of Delhi his generals Mubíb Ali and Mujahid wrested it from Mahmúd and its territory was annexed to Multán in 982 H.

After the death of Aurangzeb in 1707 A. D., the Hans tribe, whose seats were at Malká Hans and Shaffi Hans, now in the Montgomery District, took possession of the Dhaddar *iláqa* in the west of Kárdári Khairpur East. The Lakhwara sept of the Joyás under Salím Khán and his son Faríd Khán held on lease from the governor of Multán the whole of the Kathala *iláqa*, and the Wattis and other tribes of the Ubhbá paid revenue to them. They also established their overlordship over the Bhattis, and over the Dhaddís of Umarpur (now in the Montgomery District). But as Salim Khán and his son ruled oppressively the former was arrested and sent to Delhi, and his village of Salimgarh, now Márí Shauq

⁽⁶⁰⁾ Briggs, III, p. 437.

Sháh was levelled to the ground. Faríd Khán also was constantly in revolt and is said to have fought twenty-one engagements with the Mughal governors of Multán, but he eventually submitted, and paid tribute to them for his estate of Shahr Faríd. During these troubles the Dhuddís rose to considerable power, and took possession of a large part of the Ubhbá where many legends are still told of the wars waged by them.

Before the Dáúdpotráś rose to power the territory which forms the modern State of Bahawalpur was held as described below :—

CHAP. I. B.
History.

Bahawalpur
before the
rise of the
Dáúdpotráś.

1. A large part of Kárdáří Sádiqábád and some part of Khánpur Kárdáří was held by Núr Muhammád Kalhorá, also called Khundáyár Khán.
2. The forts of Winjhrot, Bhímwar, Deráwar, Marot, and the country round the two latter, with most of the southern parts of Kárdářis Sádiqábád and Khánpur belonged to Jaisalmor.
3. Uch was an appanage of Multán but the Bukhári and Giláni Makhdúms exercised a secular authority which was strengthened by their spiritual sanctity.
4. A large part of the Bahawalpur Kárdáří and a part of the Ubhbá was under the governor of Multán.
5. The iláqa of Shahr Faríd was ruled by Faríd Khán II Lakhwera.
6. At the close of the 17th century most of the Wattás of Minchúnábád paid tribute direct to the court of Delhi, but some were subject to the ruler of Shahr Faríd.
7. The forts of Wallhar, Phúlrá, Anúpgarh with the adjacent territory, were held by the Rájá of Bikaner, Zoráwar Singh.

TÍE ABBÁSI DÁÚDROTRÁŚ.

The history of the Dáúdpotráś seeks to connect itself with one of the most curious and interesting episodes of Indian history, and gives a highly circumstantial and intrinsically not improbable explanation of the title Abbási. In 1343 (744 H.) Muhammád Ibn Tughlaq, king of Delhi, considering that no king or prince could exercise regal power without confirmation by the Khalifa of the race of Abbás, and that every king who had or should hereafter reign, without such confirmation had been or would be overpowered, solicited (⁽¹⁾) and received a diploma of investiture from the Khalifa of Egypt. His successor the enlightened Fíroz Sháh III was similarly invested in 1356.⁽²⁾ After the death of Al Mustansír-billih his descendants for four generations from Sultán Yásín to Sháh Muzammil remained in Egypt, but the latter's son Sultán Ahmad II left that country between 1366 and 1370 A. D. in the reign of Abu-l-Fath al M'utazid-billih Alu Bakr the sixth Abbásside Khalifa of Egypt and came to

(1) E. H. I. III, p. 219.

(2) D. IV, p. 9.

CHAP. I. B. Sindh by way of Kích and Mokrán hoping to find supporters at History. the court of Delhi.

In the Bhangár territory a Hindoo Rájá, Rai Dhorang Sáhta attempted to check his progress, but eventually submitted and gave him a third of his territory, and the earlier Arab immigrants.

Abdul Qábir or Qábir Khán. Ahmad Khán II constructed canals and sank wells in his new principality. He was succeeded by his son Abú Násir or Amfr Ibn who succeeded in defeating Rai Jhakrá, the son of Rai Dhorang and his ally Rai Lákhá Sammá, ruler of Kot Kángra. On the death of Abú Násir, Abdul Qábir succeeded him. He conquered the fort of Párkar from Gauhar Khán, who submitted and gave him his daughter in marriage. The fort was accordingly restored to him but Qábir appointed a *mutamid* to collect the revenue of the conquered territory.

Amfr Sikandar Khán,

Amfr Fath-ullah Khán or Thull Khán.

Seeing the rising power of the Abbási Amírs, the neighbouring kings and rulers became jealous of them, and on the death of Amfr Sikandar Khán, Rájá Dallú Wattú, ruler of Rowar and Babmanábád, attacked the Amfr Fath-ullah Khán while he was still a minor and caused a formidable rebellion of the Sáhta tribe, his subjects. Amfr Fath-ullah Khán was obliged to abandon Bhangár and eventually established himself with his subjects in the delta; which was in the possession of the Gujjars who submitted without resistance. To this new possession he gave the name of Qábir Bela to preserve his ancestor's memory, overcoming the hill tribes who opposed him.

Amfr Baháullah Khán

Amfr Muhammad Channí Khán.

Amfr Baháullah Khán, son of Fath-ulla Khán, further enlarged his dominions. The Sáhta and Sammá tribes of Bhangár, who had revolted presented themselves before him in Qábir Bela and returned to their allegiance. After his death, the kingdom of Qábir Bela devolved upon his son Amfr Muhammad Channí Khán, and in his reign Sindh was wrested from the Tarkhán dynasty and annexed to the Mughal empire under Akbar. When Prince Muríd, the son of that emperor, came to Multán, he issued *firmáns* to the chiefs and Zamindárs to attend and do homage there. Neither the Tarkháns nor the Argháns had ever had possession of the whole of Sindh and various parts of southern and western Sindh had been ruled by local chiefs, always at war with, and jealous of one another. Accordingly each of them offered valuable presents to Prince Muríd in order to out-bid his rivals. When the Prince learnt the noble origin of Amfr Channí Khán's family and his personal qualities he conferred on him the title of *Panjházári* and directed that the revenue of the *iláqa* from Ubaura to Lahorí Bandar should be collected by him on behalf of the Delhi Government. He was also granted a large *jágír* and at the Prince's bidding took up his abode in Siwistán and founded a new town which he named Jhankár Bázár or Chákára Bázár.

Besides other tribes, the tribes of Siwistán, the Koroja, Sahtí, Chhína, Abra, and others, became his subjects and after a prosperous reign he died at the age of 150 leaving two sons, Muhammad Mabdi Khán and Dáúd Khán. On his death-bed Muhammad Channi Khán made a will directing that the *dastír-i-amárat* or turban of government should be placed on the head of Amír-záda Mubarakmad Mahdí Khán and that the Haináí Sharíf or holy Qurán and the *tasbih* or rosary (sacred reliques) which had been in the possession of the family since the time of the Caliphs should be given to Dáúd Khán.

CHAP. I. B
History.
Amír
Muhammad
Channi Khán.

Muhammad Mahdí Khán died after a short reign, and on his death disputes arose as to the succession with the result that the Abbásí power was greatly diminished. The two claimants to the throne were Kalhora, son of Muhammad Mahdí Khán and Amír Dáúd Khán. The Arab tribes sided with the latter and those of Sind with the former. Ultimately Amír Dáúd Khán was forced by circumstances to withdraw his claim, and abandoning the throne to Kalhora he went with his followers to Wadera Jhangí Khán, the owner of Shahr Wanji, where he founded villages and took to agriculture.

Thus the Abbásis became divided into two branches, the descendants of Kalhora, who became known as the Kalhorás and long ruled over Sind, and those of Dáúd Khán afterwards called the Dáúdpotris who founded the Bahawalpur State. These branches remained at feud with each other for a very long period as will be shown in due course.

Dáúd Khán, who held a considerable tract of country, was succeeded in turn by Mahmúd Khán, Muhammad Khán I and Amír Dáúd Khán II. In the meantime the numbers of the Abbásis and their kin had so multiplied that they were compelled to seize a larger tract of country and the separation of the Kalhorás and Dáúdpotris was finally effected in the time of Dáúd Khán II. Amír Sabh Muhammad, son of Chandar Khán and grandson of Dáúd Khán II, was a well-intentioned ruler and was recognized as their chief by the Dáúdpotris and other Abbásis. Sáhi Khán was succeeded by Haibat Khán and the latter by Amír Bhakkar Khán I.

Amír Dáúd
Khán

By the time of Amír Bhakkar Khán I the Abbásí Dáúdpotris had spread beyond the limits of Shahr Wanji and his son Bahádur Khán I with the object of increasing the number of his followers and on account of the growing strength of his tribe left Wanji and moved to the town of Mawah, the Zamindars of which submitted to him, and for the next three or four generations the Abbásí Chiefs remained in their new settlement. Bahádur Khán I was succeeded by Bhakkar Khán II, and the latter by Muhammad Khán II in the headship of the family.

On the death of Muhammad Khán II, Árab Khán, who had abandoned the world, of his own free will placed the *dastír-i-amárat* Amír Khán

CHAP. I. B. on the head of his younger brother Fíroz Khán or Pirúj Khán and to him the Abbásí Dáúdpotras paid homage. Since then the chieftainship has been held by his descendants. Fíroz Khán settled in the Tarái *ıldqā*. The Abra and Chínna tribes held him in great reverence. He had many sons of whom Bahádur Khán II was the eldest. Bahádur Khán abandoned Tarái and settled in Bhakkar, acquiring a large area on the banks of the Indus from Mirza Khán, who held Sind under the emperor Alamgír, as an *inám*. He founded the town of Shikárpur, still a flourishing town in Sind, and in its territory the canal and dam of Punnún Khán, built by and named after a nephew of Bahádur Khán, are still known by that name.

Meanwhile Nasr Muhammad Kalhorá had collected a large force and made a sudden attack on Bhakkar and Siwistán putting several officials to the sword. Nawáb Mirza Khán, governor of Sind, opposed him but unsuccessfully, and it was not until Prince Muhammad Muizz-ud-dín, the governor of Multán, under orders from Aurangzeb marched a large army against him that he was taken prisoner and sent to Delhi whence he escaped and sought refuge with Amír Bahádur Khán. Mahr Karimdinna, Rais of Lakh, also attacked Shikárpur but returned discomfited, and the Dáúdpotras in revenge seized Lakh and sacked it continuing to make raids on his territory every now and then. Amír Bahádur Khán had not reaped the full fruits of his conquests when he died and was succeeded by his son Muhammad Mubárak Khán I.

Bakhtiyár Khán, son of Mirza Khán, had greatly oppressed his subjects during his father's lifetime, and on his death the whole country rose against Bakhtiyár Khán, compelling him to seek a refuge with Bahádur Khán who on account of their old friendship granted him lands whereon he soon after built Bakhtiyárpur. Bakhtiyár Khán was appointed *Muhafiz Dara*, or Warden of the Siwi and other passes by the emperor of Delhi and being jealous of the rising power of the Abbásí Dáúdpotras and forgetful of Muhammad Mubárak Khán's generous conduct towards him he began to harass them. The Dáúdpotras thinking it advisable to take up arms repaired for a time to Tathí Mirán Sháh where they built a stronghold and there sanguinary battles took place between Muhammad Mubárak and the Dahrs and subsequently with Sayyid Arzén Sháh, Rais of the Mirán Sháh *ıldqā* who was incited by Bakhtiyár Khán to make war on the Amír. Harassed by the aggressions of Bakhtiyár Khán, Amír Muhammad Mubárak Khán complained against him to Prince Muizz-ud-dín at Multán and urged him to dismiss Bakhtiyár Khán from the governorship of Sind, but this request was not granted. Meanwhile when the Amír was at Multán with 300 picked Abbásí soldiers, Gházi Khán Mirání, governor of Dora Gházi Khán, raised the standard of revolt and would certainly have defeated Prince Muizz-ud-dín had not the Amír with his men reached the field in time. With their help the Prince defeated the rebels. The Miránis had attacked the private

Amír Bahá
dar Khán.

tents of the Prince but by the courage of Sanjar Khán Pirjáni the women were rescued. These services won the Prince's heart and he now treated the Abbásis with due honour and respect. Muhammád Khán took the opportunity to again urge the deposition of Bakhtiyár Khán and to this the Prince agreed. Accordingly, the Prince accompanied by Muhammád Mubárak Khán invaded Shikárpur and encountered Bakhtiyár Khán who was slain by Sanjar Khán Pirjáni. By the Prince's order Bakhtiyár Khán's body was cut into four pieces, one being sent to Bakhtiyárpur, another to Khairpur, a third to Shikárpur, and the fourth to Bhakkar, where they were exposed on the gates of those towns.¹⁰

The Prince entered Shikárpur in great pomp, and after bestowing rewards on Muhammád Mubárak Khán and other Abbásis granted them Shikárpur, Balátiyárpur and Khánpur in Jágír and also entrusted to them the superintendence of the fort and district of Bhakkar.¹¹

These jágírs they enjoyed for many years, but at last the Kalhorás envied of their prosperity again commenced war. It will not be out of place to give an account of the Kalhorás here.

After the death of Kalberá Khán the Kalberás gradually decreased in power, and for a considerable period remained in obscurity. In 818 H. Adam Muhammád Kalberá acquired power and even fought against the imperial officials. On his death the Kalhorás again sank into obscurity but Ilyás Muhammád, his grandson, gained a great reputation for asceticism and mysticism (*tasawwuf*) and made many disciples. His son, Nasír Muhammád surpassed his father and was revered by all classes. His son, again, Yár Muhammád Kalberá, a contemporary of Amr Muhammád Mubárak Khán, acquired extraordinary political influence in Sind, but having attempted to wrest some parts of that country from Muizz-ud-dín he was compelled on that Prince's arrival at Shikárpur to flee to the Cholistan. After the Prince's departure from Shikárpur Yár Muhammád returned to his territories, and finding it impossible to establish a separate kingdom in the face of the combined powers of the Delhi emperor and the Abbási Dáúdpotras he sent valuable presents and large sums as tribute to Delhi and thus secured the title of Khudayár Khán.¹² After his receipt of this title Yár

(10) According to the *Tazkira-tul-Malik* Pakhtiyár's death occurred in January 1113 H., or 1702 A.D.

(11) The succession of Shah Alam gave peace to the Empire for three or four years, but when Muizz-ud-dín deposed him and ascended the throne as Jahandar Sháh only to be again deposed a few months later, the *Dáúdpotras* were given the districts of Shikárpur, Khairpur and Bhakkar.

(12) He was also appointed a *mamálík* of the Empire, and in 1736-7 received charge of the Province of Thatta with the southern part of Bhakkar. Ravery calls Khudayár Khan the head of the Isáis called by some the Dardanians or Dáli Isáis, a Sufi sect whose ancestors were Dargashis and disciples of the Sayyid Muhammád, a noted Muhammadan teacher of Janjúr in Kélánpur.

CHAP. I. B. History. Muhammad became still more aggressive and began to encroach on his neighbour's territories. He also fought a pitched battle with the Amr Muhammad Mubarak Khan at Shikárpur, but subsequently peace was concluded between them.

In 1718 A. D. Yár Muhammad Kalhorá died, and in 1719 his son, Núr Muhammad Kalhorá ascended the throne. He employed every device to wrest Shikárpur from Muhammad Mubarak but without success. In 1723 A. D., however, the latter abdicated in favour of his son Sádiq Muhammad Khan and celebrated the occasion by a feast to which he invited all the Abbásis.

Núr Muhammad Kalhorá sought to take advantage of this opportunity and collecting about 60,000 men horse and foot, he advanced to Larkáná with the intention of attacking Shikárpur, but on being informed of the preparations which the Abbásis were making to meet him he abandoned his design. Nevertheless he soon after advanced suddenly on Shikárpur and invested it for six months, but a treaty was eventually made by which the besieged agreed to transfer half the revenue of Shikárpur and Khánpur to Núr Muhammad and peace having thus been concluded the siege was raised.

1726 A. D.

Six months later Núr Muhammad Kalhorá again placed a large army under Fateh Khán Kalhorá who invested Shikárpur. Numbers were killed on both sides, but at last the besiegers were compelled to raise the siege. Yet only nine months later Núr Muhammad Kalhorá once more despatched a formidable army under his brother Muhammad Khán Kalhorá, but the Abbásí Dáúdpotris coming out of Shikárpur gave them battle and he was utterly defeated. The victors returned with all their booty. These defeats exasperated Núr Muhammad Kalhorá and he ordered all his troops to muster at Khudáhád. For the fifth time, in 1139 H., at the head of a very large force, he marched on Shikárpur in person. But shortly before this Muhammad Mubarak Khan had died and Sádiq Muhammad Khan now on the throne, finding himself unable to withstand the overwhelming forces of the enemy, abandoned Shikárpur and repaired to the fort of Khánpur which he greatly strengthened. Núr Muhammad entered Shikárpur without opposition, and while he himself remained there, sent a force in pursuit of Amir Sadiq Muhammad Mubarak Khan who, thinking it advisable to meet so

Kárdári). He also derives *Lati* from the Hindu *lat* signifying tangle or clotted hair, but General Haig more plausibly derives it from *lat* a Sindhi word meaning 'club'. One of the Dáúdpotris' ancestors, Harman, took up his abode with the Abbásis, a tribe which had from ancient times been petty rulers of a tract in Sind, and having married a daughter of the tribe he was assigned a part of its territory and gradually became its chief. His descendant Shaikh Nasir acquired still greater authority over the Abbásis, and after his death Dín Muhammad, his son, assumed authority over the parts of Upper Sind inhabited by the tribe to the end of Alamgir's reign. Dín Muhammad did not present himself before Prince Muizz-ad-dín until he had received a safe-conduct written in a Qáán, under which he visited the Prince, but was detained, a force being sent to bring in the rest of the Latis. Yár Muhammad, his younger brother, however, took refuge in the hills and repulsed the force and the Prince returned, keeping Dín Muhammad in captivity, to Multán.

large a force, vacated Khánpur and went with his tribe to Bot-Dahli, now in the Dera Gházi Khán District, which was a fertile island in the Indus. A detachment was sent in pursuit by the Kalhorá chief, but routed with great loss, many being drowned in the river, and only a few escaped to Khanda-abád.

We have now reached that period in the history of the Abhásia when the modern history of the Baháwalpur State begins to emerge. As already described at the time of their advent it was split up into several petty States and it remains to describe how they subdued these States and welded them into a united kingdom.

Amír Sádiq Muhammad Khán I, on being invited by the Bukhúri and Giláni Makhdúms of Uch, left Bet-Dahli, and came to Uch. Shortly after in 1141 H., he received the *iláqa* of Chaudhari in jágir from Nawáh Hayát-ullah Khán, Suhadár of Multán. In this *iláqa* he effected many improvements and laid the foundations of Allahabad, now a wealthy and populous town, three miles from the town of Chaudhari. In 1145 H. at the instance of Hayátulla Khán he attacked Faríd Khán Lakhlwérá who was plundering the surrounding country, and having defeated him received as his reward a *sanaq* conferring on him the government of the Shahr Faríd *iláqa*. In 1146 H. he also wrested the fort of Deríwar from Rawal Akhí Singh.

In 1152 Nádir Sháh invaded the Doríját by the Bangash route, and all the chiefs on his way tendered allegiance to him. The Amír went to meet him at Dera Gházi Khán and was granted by him the title of Nawáh. On the Sháh's invading Sind, Khudiyár Khán Kalhorá fled to Guzerát, but was taken prisoner at Umarkot. Nádir however released him on the 20th Zilhijj 1152 H., and partitioned Sind among the following chiefs :—

To Khudiyár Khán Láti Ahbísí—Tattha and other *mahals* of Sind, with the title of Sháh Qoh Khán.

To Amír Sádiq Muhammad Khán—Shikárpur, *pargana* Lar-kána, Siwistán, Chhatar, together with the *iláqás* of Chaudhari, Deríwar, etc., now in the Baháwalpur State.

To Muhabbat Khan—the western part of Sind adjoining Balochistán. No sooner however had Nádir Sháh left Sind than Khudiyár Khán Kalhorá thinking that he was engrossed in distant conquest resolved to attack Shikárpur, and on the 10th of Rabi-ul-Awwal 1159 H., he laid siege to it. After a stubborn contest Amír Sádiq Muhammad Khán was killed.

The possessions of Sádiq Muhammad Khán and the other Dáudpotra chiefs now were as follows :—Prior to Nádir's invasion they had held Chaudhari with Allihibál and Fort Deríwar with their dependencies; and after it they had held the *iláqás* of Shikárpur granted them by Nádir in 1159 A. D., but seized by the Kalhorás on Sádiq Muhammad Khán's death : they also held Goth

CHAP. I. B. Jhorá⁽¹⁾ now in Sádiqábád Kárdári, Khairpur⁽²⁾ Tanwínwálá, and Shahr Faríd with its dependencies. Thus under Sádiq Muhammad Khán tho Dáúdpotris held the country between Goth Jhorá and Shahr Faríd, a tract about 200 milos in length.

Sádiq Muhammad Khán I left three sons Muhammad Baháwal Khán, Mubárak Khán, and Fateh Khán, of whom tho first named was elected by tho tribe and placed on tho throne. He was the second Nawáh, and under tho title of Nawáh Muhammad Baháwal Khán I ascended tho throne on the 1st of Rabi-us-Sani 1159 H. He was successful to a great extent in organizing and re-populating both his old and new possessions, but his enemies Waderá Muham-mad Khán Kehráni, Bahádur Khán Haláni and others were jealous of his prosperity and induced Sáhibzáda Mubárak Khán to revolt, but before the opposing forces, which lay in the vicinity of Lál Sohána, had actually come to blows the Sáhibzáda tendered his submission. Upon this the Dáúdpotra rebels fled to the west of tho State, where Ali Murád Khán Púrjáni became almost independent and a considerable number of Dáúdpotris joined him.

1747 A. D. In 1160 H., Ríwal Rái Singh, with the help of Nawáh Hiyát-ulkh Khán, Subadár of Multán, Makhdám Shaikh Ríju Ráis of Sítpur, and Khudáyár Khán Kalhorá (Shah Qulí Khán) retook Deráwar.

1747-48 A. D. In 1162 H., on the appointment of Diwán Kaurá Mal as Suhadár of Multán Janesar Khán, the ruler of Dera Gházi Khán, revolted and Mu'in-ud-dín, Snhadár of Lahore, ordered the Diwán to suppress tho outbreak, but he was powerless to effect anything single-handed and accordingly solicited help from Muhammad Baháwal Khán. This tho Nawáh afforded and the combined forces attacked Dera Gházi Khán and expelled Janesar Khán. As a reward for this assistance the Nawáb obtained from Diwán Kaurá Mal a perpetual lease of *taluka* Adam Wáhan and in that tract he made the Baháwal-wál canal.

During this reign in 1748 A. D. Baháwalpur was founded and several other towns built including Qáimpur, Hásilpur, Téranda Ali Murád Khán, Shálibázpur and Muhammadvapur Lamma. The Nawáb also cut a canal, from the Gbárá to Paharhala, now called the Khánwáh or Nangui. The Qutbwálí was also dug by one son of the founder of Ahmadpur East and the Wahi Qádir Dinna Khán by another. Muhammad Baháwal Khán I died on the 7th of Rajb 1163 H.

NAWAB MUHAMMAD MUBARAK KHAN, THE THIRD NAWAB.

Date of accession,—7th Rajb 1163 H. (1749 A. D.).

As Nawáb Baháwal Khán had left no issue he was succeeded by his brother Mubárak Khán with the unanimous assent of the

(1) Founded by Jhorá in 1157 H. or 1741 A.D.

(2) Founded by Waderá Muhammad Marúf Khán Kebráni in 1154 H.

Dáúdpotras. Soon after his accession (1164 H.) the Nawáb with the aid of Muhammad Marúf Khán Wadera of Khairpur, Qáim Khán Arbáni of Qáimpur and Hisil Khán of Hásilpur wrested Marot from Jaisalmír. He also effected conquests north and west of the Sutlej and Panjnad. Madwálá and its dependencies and Shíráni Bakrí, now in the Muzaffargarh District, were wrested from the Náhrs and the Bet Doma iláqa from Makbdím Shaikh Rájú of Sítpur in 1164 H. The Nawáb also subdued the country opposite the present Kárdári of Minchinábád as far as Pákpatan which included the Kachhi iláqa with the villages of Pír Ghani, &c., now in the Montgomery District, and the iláqas of Lodhrán and Mailsi, including the important towns of Dunyápur and Kahror, now in the Multán District.

In 1751 Sardár Jahán Khán, a general of Ahmad Shah Abdálí, attacked Uch, whereupon Nawáb Mubarak Khán garrisoned Maujgarh, Marot and Phúlra with Dáúdpotras and ordered all his troops to muster in Khairpur. From Uch, Jahán Khán advanced on Bahawalpur and despatched 8,000 men to Khairpur, but in the battle which ensued this force was defeated and the victors pursued it to Lál Soháura. Jahán Khán then consented to make peace and returned to Multán by the Fatohpur ferry.⁽¹⁾

1751-2 A.D.

The Dáúdpotra chiefs, who were in ill-defined subjection to the Nawáb, were also actively engaged in conquest and colonization during this reign. Phúlra was re-built by Karm Khán, son of Qáim Khán Arbáni. Ikhtiyár Khán Mundháui seized Garbi Shádi Khán from the Kalhorás and re-named it after himself. Bakíwal Khán Pirjáni founded Khairpur-Nanranga and cleared the Dajla-nála, a canal dug by Aurangzeb and after him called the Auranga or Naurang-i-wáh. Dingárlí fort was founded by Ibrahim, son of Ma'ríf Khán Kehráni, and completed by Khudá Bakhsh Khán his nephew.⁽²⁾

1753 A.D.

1753 A.D.

1753 A.D.

1756 A.D.

1159.

1750 A.D.

1757 A.D.

In 1164 H. Muhammadpur Lamma was built by Muhammad Khán, grandson of Mundhá Khán Kehráni who also dug the Muhammadwáh canal.

On the Shikárpur boundary Sabzal Khán Kehráni founded Sabzal Kot and also dug the Sabzal-wáh canal.

Meanwhile the Nawáb had erected the fort of Mubarakpur⁽³⁾ near Shahr Faríd to overawe the Jóiyas, and six years later he

1757 A.D.

(1) Cf. Cunningham's History of the Sikhs, pp. 120-21; also Montgomery Gazetteer, p. 22; Sáiq ul-Jawáib, p. 170; and Mirat-i-Daulat-i-Abbasíya, Vol. I.

(2) The exact date of the invasion of Jahán Khán is not known: Shahmat Ali says that when Ali (Wali) Muhammad Khan, Khokwani was appointed Governor of Dera (and Multán) he induced his master Ahmad Shah Abdálí to despatch Jahán Khan against the Dáúdpotra territory. Now Ali Muhammad Khan was appointed Governor in 1165 H. (1751 A.D.) so Jahán Khan's invasion must have taken place about this date, say, in 1751 or 1752, see Shahmat Ali, page 34.

(3) The Mirat-i-Daulat-i-Abbasíya however says that Dungadh was founded by Faiz Ali Khan and Habíbar Khan Helána.

(4) Mubarakpur, between Sammasettá and Ahmedpur East, was also founded by the Nawáb in this year.

CHAP. I. B. attempted to fortify Tada-Wallhar, which had been leased to him by Bikáner, but the Rájá objected to the proposed fortifications and a war ensued in which the Nawáb was victorious. He then built the fort of Sardárgarh on the ruins of Wallhar to commemorate his victory. The Nawáb himself also constructed the Mubárak-wih, Sardár-wih, Khán-wih and some smaller canals, which are still flowing, in the Lodhnán and Mailsi iláyas. Derawar was also restored to him on payment of half its revenue by Rawal Rai Singh in 1173 H. and in the same year he took Anúpgarh by stratagem from Rájá Gaj Singh of Bikáner who however re-took it in the following year. Winjhrot also fell into his hands in 1174. It had been repaired in 1757 by Waiya Khán Jamríni who began levying tolls on caravans, but in 1759 Ali Murád Khán Pirjáni wrested it from him and revolted in the following year. The Nawáb accordingly seized the fort and annexed its territory.

1763 A.D. Mad-Manthár was founded in 1763 by Manthár Núhání in Sádiqábád Kárdári and Bhíswar was taken by Ikhtiyár Khán Mundhání, who had corrupted the garrison of Rawal Múlráj of Jaisalmér, and renamed Islámgarb. In 1761 Ghulám Sháh Kalhorá invaded the State in resentment at its having afforded an asylum to his brother Atar Khán whom he had ousted from Sind. Ghulám Sháh advanced as far as Garlu Ikhtiyár Khán, but returned to his own country on its being agreed that Atar Khán should be made over to him.

1766 A.D. Meanwhile the Bhangi Sikhs were becoming alarmed at the rising power of the Dáúdpotras, and in 1766 Jhanda Singh, Ganda Singh and Hari Singh invaded the Nawáb's trans-Sutlej territories, but after an indecisive action Pákpatan was fixed as the boundary between the two States.¹⁰ Five years later the Sikhs under Ganda Singh and Majja Singh invaded the Multán territory and extended their raids into the Dáúdpotra country on the right bank of the Ghara. The Dáúdpotras, under Sálibzáda Jafar Khán (subsequently Nawáb Baháwal Khan II), met the enemy near Kahrór; when Majja Singh was killed and the Sikhs abandoned the field.

In the time of Muhammad Mubárak Khán the State prospered considerably but it must be remembered that though he was the titular Nawáb of the whole State yet he was not its absolute ruler, for the tracts held by the Pirjáni, Keháni, Arháni, Haláni, Mundhání, Marúfíni and other Kháns were ruled by them independently. The State was in fact a confederation of several petty principalities, each of whose rulers enjoyed administrative as well as proprietary rights, under the nominal headship of the Nawáb.

1772 A.D. Muhammad Mubárak Khán after ruling successfully for 24 years, died childless on the 3rd of Rahí-ul-Awwal 1186 H.

NAWAB MUHAMMAD BAHAWAL KHAN II, THE FOURTH NAWAB.

CHAP. I. B.

Date of accession :—4th Rabi-us-Sáni, 1186 Hijri (1772 A. D.)

History.

Nawáb Muhárik Khán was succeeded by J'afar Khán, son of his brother Fateh Khán, who had been born on the very day that news of the death of Núr Muhammád Kalborá, the Nawáb's most formidable enemy, reached the State. This coincidence was deemed to render his birth so auspicious that he was adopted by the Nawáb and although Fateh Khán had survived his brother, the Dáúdpotra brotherhood elected J'afar Khán to the throne instead of his father. He was then aged 20 and assumed the title of Muhammád Baháwal Khán II.

In 1771 A. D. Jhanda Singh attempted the conquest of Multán, and when Háiji Sbarí Beg Tuglú, the Súbdár, asked for aid from Baháwalpur, the Dáúdpotra forces advanced to Multán and repulsed the Sikhs. In the following year, however, Ganda Singb Bhangi wrested Multán from Háiji Sharif and five years later Shujá Khán, the governor of Sbujálád, sought the Nawáb's aid in its recovery. The Nawáb accordingly led a force to Shujálád, whence he advancing with Shujá Khán invested Multán. After a siege of 23 days the allies entered the place on the 8th of Zillijj, put all the Bhangis to the sword and plundered the town. The Dáúdpotra forces then returned to Baháwalpur, but as the Bhangis shortly after received reinforcements from Lahore, the Nawáb was unable to retain Multán.

1772 A. D.

1777 A. D.

In 1195 II. Sbáh Álam II, King of Delhi, sent Sayyid Kázam Ali Khán Bára to the Nawáb with a *firman*, authorizing him to administer the Kachhi, and valuable *khilats*; conferring on him the title of 'Rukn-ud-Daula, Nusrat-i-Jang, Hásiz-ül-Mulk.'¹¹¹

1780 A. D.

The Nawáb was able to enlarge his territories by judicious matrimonial alliances. He received Khanpur-Nauranga (with the Nauranga-wáli) with the daughter of Khan Muhammád Khán Firjáni and Ahmadpur East (with the Qub-wáli) as the dower of the daughter of Muhabbat Khán, son of Ahmad Khán Firjáni. He also seized *pargana* Jato¹¹² (now in the Muzaffargarh District) appointing Suhrib Khán Mahr as its Kárdár, and in 1790 the Indus, which had till that year met the Chenab at Uch, changed its course to the west and began to flow in its present bed. By this change the southern part of the present Muzaffargarh District was exposed to the aggressions of the Nawáb and he was enabled to wrest the villages of Alipur, Shahr Sultán, Sipur and Khairpur from the Makhálums of Sipur. Talúqas Atan, Kunjhír, Khotan,

1780 A. D.
1792 A. D.
The tract
Suhrib, a n. a
Panjab pol.
queer
1793 A. D.

¹¹¹ Lit. 'pillar of the empire; victorious in battle; protector of the country.'

¹¹² The author of the *Tarikh-e-Hind*, Vol. III, p. 479, says that the *pargana* in question was seized from the governor of Thalatán Khán but this does not seem to be correct. The tradition is that it was conquered from the Makhálums of Sipur, a fact corroborated by the *Muzaffargarh Gazetteer*, p. 32.

CHAP. I. B. History. Mahra, Seri and Tarand, which form the south-western part of the present Muzaffargarh Tahsil, were also conquered by the Nawâb from the governor of Dera Ghâzi Khân, between 1790 and 1800 A.D. With the *ilâqa* of Tahsil Alipur they were known as the Kachhi-Janûhi (or Southern Kachhi), the northern portion, called the Shimâlî Kachhi, being in the possession of the Nawâbs of the Thal.

1783 A. D. In 1198 H. the Nawâb repaired and enlarged the fort of Winjhrot and in the same year erected a fort 24 *kos* south of Derâwar which he called Khângarh, ordering that merchandiso, which used to be exported from the State *riâ* Maujgarh, should thenceforward be sent *riâ* Khângarh.

1784 A. D. In 1784 he conquered the village of Shidâni (now in the Khân Bela *peshkâri*) from Hâjî Ikhtiyâr Khân.

As to conquests and colonization made by the other scions of the Dâudpotra family during this reign see Chap. IV, and the Dâudpotras in Sec. C. of this Chapter.

1785 A. D. In 1200 H. Tîmûr Shâh sent Sardâr Madad Khân Durrâni to subdue Sind, but Abd-un-Nabi Kalhorâ, Nûr Muhammad Khân M'arûfâni, Khuda Baksh Khân and other Raïses of Khairpur persuaded him to lead his force against Bahâwalpur. The Nawâb accordingly garrisoned Derâwar and with the aid of the Arbânis, Ghumrâns and other Dâudpotras strengthened the Cholistân forts. On arriving at Bahâwalpur Madad Khân plundered the town and levelled its buildings with the ground. He then sent a force against Derâwar, but the Nawâb despatched troops under Fazl Ali Khân Halâni to meet it and he completely defeated it. Incensed by this defeat Madad Khân advanced on Derâwar in person, but returned discomfited and went on to Sind.

Invasion of
Tîmûr Shâh,
King of Kâ-
bul

Three years later Tîmûr Shâh in person visited Khângarh intending to regulate affairs in Sind. The Mundhâni and M'arûfâni Dâudpotras seized this opportunity to incite him against the Nawâb and induced him to occupy Bahâwalpur. The Nawâb, unable to encounter the powerful Duriâni monarch, again abandoned Bahâwalpur and took refuge in Derâwar, whence he repaired to Sardârgarh and Winjhrot. Tîmûr Shâh took possession of Derâwar and garrisoned it with a regiment under Shâh Muhammad Khân Bâdozai, but the Tîrânis having raised disturbances in Kâbul he was compelled to hasten thither, and he had not gone far beyond Dera Ghâzi Khân when he learnt that the Nawâb had overwhelmed the Derâwar garrison and retaken Bahâwalpur. The garrison consisted of Afghâns of the Prâing tribe, which was settled in the Sîtpur *ilâqa* and the Nawâb, having sent 300 boats, captured all their women and children, and then advancing on Derâwar showed them their wives and children, all of whom he threatened to kill if they did not surrender. The garrison in despair made over the fort to the Nawâb on condition that their families should be restored to them,

1783 A. D.

and in fulfilment of this condition the Nawâb allowed them to CHAP. I. B.
evacuate the fort and pass through his territory un molested. History.

On returning to Kâbul Tîmûr Shâh had taken with him as a hostage the Sâhibzâda Mubârak Khân, and on hearing of the fall of Derâwar he not only restrained from injuring him but conferred on him the title of Sarbuland Khân and loaded him with favours, granting him the State of Bahâwalpur by a *fîrmân*. By this policy Tîmûr hoped to set the prince against his father and thus weaken the Abbâsi power, but the Nawâb took the precaution of making the prince a prisoner on his return, then crossing the Panjnad, promptly attacked Dora Ghâzi Khân and seized a large part of the territory under the Sîbadâr of Multâu. He also besieged Dora Ghâzi Khân fort, rescued the Dâudpotras whom Timûr Shâh had imprisoned there, and recovered the cannon which had been taken by him at Bahâwalpur.

Invasion of
Tîmûr Shâh,
King of Kâbul
1788 A.D.

Makhdûm Hâmid Ganj Bakhsh of Uch Gilâni, who had intrigued with the Kalhorâs against the Nawâb, now allied himself with the turbulent chiefs of the Mundhâni and Mârisfâni tribes, made determined efforts to disturb the peace of the Nawâb's territories and caused the *îlâqa* of Ahmadpur East to be plundered by dacoits. His subsequent acts indeed showed him to be insane, and in 1797 with the assent of his relations the Nawâb resolved to make him a prisoner. On hearing of this intention the Makhdûm fled to Gairu Ikhtiyâr Khân whence he implored the aid of Râjâ Sûrat Singh of Bikaner, Nawâb Muzaffar Khân, Sîbadâr of Multâu and Zamâni Shâh, King of Kîhul. In the following year, however, the Nawâb seized and confined him in his own *dîv in-khâni*, but he soon effected his escape and took refuge in the fort of Râmi Kah, midway between Uch and Goth Channi, whence he began to carry his depredations into the neighbourhood of Ahmadpur East.

Baldis of
Makhdûm
Hâmid Ganj
Bakhsh.

While Makhdûm Hâmid Ganj Bakhsh was thus in arms against the Nawâb, Khudâ Bakhsh Khan raised a revolt. He intrigued with the Kehrâni, Jamâni, Tayyâbiâni, Ha-nâm, Arbâni and Ma'tusfâni Dâudpotras and also prevailed upon Sûrat Singh of Bikaner to invade the State. In 1799 he succeeded in ousting Prince Mubârak Khân from Derâwar, induced him to join in the revolt and on the 20th of Jamâdi-us-Sim proclaimed him ruler of Bahâwalpur and performed his coronation ceremony. He then made overtures to Karim Khân Arbâni and Hâji Khan Mundhâni and they promised to aid him in an attack on the Nawâb. Khudâ Bakhsh Khan, and the prince, with the Dâudpotra and Bikaner forces, were soon encamped in force in the Masitân Garden two miles from Bahâwalpur, when Makhdûm Ganj Bakhsh also joined them. The Nawâb despatched Sâhibzâda Abdullâh Khan (afterwards Nawâb Sidiq Muhammad Khan II) against the rebels and on the 19th of Ramazân he defeated them. Khudâ Bakhsh Khan and Prince Mubârak Khan escaped to Bikaner, and the Makhdûm and the

Revolt of
Khudâ
Bakhsh
Rufani and
Prince Muâbir
Khan.

CHAP. I. B Dáúdpotra Kháns also fled. Next year however Khudá Bakhsh Kháu and Rája Súrat Singh again invaded Baháwalpur. They took the fort of Wallhar in 1801 A.D.; and Phulra, Mirgarh, Manjgarh and Marot soon fell in succession to the Rája. He and Khudá Bakhsh then advanced on Khaipur and the Nawáb sent Ahmadulla Khán to oppose them, but well-wishers of both sides intervened and Súrat Singh returned after receiving an indemnity for his expenses in the war.

**Coinage
1802 A. D.** In 1217 II. the Nawáb with the permission of Sháh Mahmúd of Kábul, who sent him valuable *khillats* and the title of Mukhlis-ud-Daula opened a mint at Baháwalpur and struck gold, silver and copper coins, inscribed on the obverse—*Humayún Sháh Mahmúd*, and on the reverse—*Dáv-us-Surár Baháwulpír*.⁽¹⁾ Prior to this the State had no coinage of its own.

**Háji Khán
Mundhání's
Revolt,
1803
A. D.** In 1217 II. Háji Khán Mundhání, Raís of Garhi Ikhtiyár Khán, raised disturbances and the Nawáb sent Nasr Khán Gorgej to chastise him. Nasr Khán crossed the Indus and took the forts of Sáhnowála and Naushahra, and though Háji Khán tendered his submission the Nawáb annexed his dependencies leaving him only in possession of the unconquered part of his territory.

1804 A. D. In 1804 Sháh Shuja-ul-Mulk, the fifth son of Tátmár Sháh, marched to the Indus to regulate the affairs of the Deraját and Mukhdum Hámíd Ganj Bakhsh, Fazl Ali Khán Haláni, Iskím Khán Kehrání and Háji Khán Mundhání waited on him at Rájanpur with complaints against the Nawáb, urging that he should be made to restore the territories conquered from them. Shujá-ul-Mulk deputed Ahmad Khán Núrzai to compel their restoration and the Dháka *iláqá* was surrendered to Háji Khán, but Ahmad Khán shortly after returned to Kábul and Háji Khán had then to atone for his disloyalty, for the Nawáb recaptured Dháka and sent a force to lay siege to Garhi Ikhtiyár Khán. Harassed by the siege Háji Khán Mundhání agreed that all his territory east of Ikhtiyár-wáh should be annexed to the Nawáb's dominions, only that to the west being retained by him. Nevertheless in 1806 **1806 A. D.** Háji Khán, with Fazl Ali Khán Haláni and Qádir Bakhsh Khán Kehrání, again revolted and on the 14th of Muharram took Sardárgah, whereupon the Nawáb despatched a force under Nasr Khán Gorgej and Fateh Muhammad Khán Ghori to attack Garhi Ikhtiyár Khán. On the 21st Muharram a battle ensued and the rebels shut themselves up in the fort. After a lengthy siege the Nawáb's commanders built a fort, to which they gave the name of Fatehgah, opposite Garhi Ikhtiyár Khán, and by the 20th of Rabius-Sáni the cannonade from this fort told so heavily on Garhi Ikhtiyár Khán that the besieged were compelled to agree to a parley and the Nawáb imposed the following terms:—

(1) That Háji Khán Mundhání, his sons and brothers should come and pay their respects to him:

(1) Vide Murád, Vol. III, p. 611; and Shahámat Ah., p. 102.

(2) That one of the walls of the fort of Garhi Ikhtiyár Khán should be totally demolished : CHAP. I. B.
 (3) That Háji Khán should pay Rs. 2,00,000 as a war indemnity : History.
 (4) That one of his sons should remain as a hostage at the court of the Nawáh : and 1806 A.D.
 (5) That the power of appointing the Kárdár of Garhi Ikhtiyár Khán should rest with the Nawáh and that its revenues should be equally divided.

Háji Khán at first rejected these terms but eventually Nasír Khán captured and imprisoned him in the fort of Fatehgarh. Fazl Ali Khán Halími and other chiefs abandoned the field and on the 29th of Ramazán Nasir Khán levelled the fort of Garhi Ikhtiyár Khán to the ground, after which he returned to Alimadpur East. The Garhi Ikhtiyár ildqá was thus annexed to the Nawáh's dominions.

In 1808 Mr. Elphinstone passed through the State on his way to Kálul and the Nawáh seized this opportunity to make the first treaty between Baháwalpur and the British Government. An interesting account of the visit will be found in Elphinstone's Canhul, Vol. I, pp. 28-27.

At this period many noble families from Lahore, Delhi, Dera Gházi Khán, Multán and other places came to Baháwalpur. Leading members of these families were given high offices by the Nawáh and settled in the State. About the same time several trans-Indus tribes crossed over into the State and settled there. Later on during the reign of Nawáh Muhammad Baháwal Khán III, some Khákhwáni, Saddozai, Ghori, Bihár, Madzrai, and other Afghán families also migrated into Baháwalpur and settled permanently in the State.

Nawáh Muhammad Baháwal Khán II died on the 1st of Rajab 1224 H., at the age of 57 after a prosperous reign of 37 years. He left seven sons; Prince Wáhid Bakhsh Khán (Mubírak Khán), Abdulla Khán (Nawáh Sádiq Muhammad Khán II), Khudayár Khán, Nasir Khán, Faiz Muhammad Khán, Qidir Bakhsh Khán and Háji Khán. Of these the second succeeded to the throne.

NAWÁH MUHAMMAD KHÁN II, THE 5TH NAWÁH.

Date of accession:—1st Rajab, 1224 Hjri (1809 A. D.).

No sooner was Muhammad Baháwal Khán II dead than Ghulám Hussain Kashmiri, one of his attendants, having secured the keys of Deriwar fort, summoned the people and under the apprehension that Prince Wáhid Bakhsh, the eldest son of the late Nawáh, or some other prince might cause disturbances, in consultation with the State officials proclaimed Prince Abdulla Khan, Nawáh, under the title of Sádiq Muhammad Khán II.

Death of
Nawáh
Muhammad
Baháwal
Khán II
1809 A.D.

1809-1823
A.D.

CHAP. I. B.

History.

The new Nawâb's first act was the appointment of a fresh ministry. Nasîr Khân Gorgej became *mâdar'-ul-mahâm* (chief minister); Fatoh Muhammad Khân Ghori, *sipâh sâlár* (general); Maulavi Gheus Baksh and Gosâin Bilârji, *mushâirs* (counsellors); Maulavi Sher Ali, *âtâliq* (tutor); Diwân Sultân Ahmad, Nawâb Fakhr-ad-dîn Gujjar, Bahâr Khân Kahiri and Ghulâm Qâdir Khân Dâhr, *musâhibs* (aids-de-camp); Muhammad Yaqûb Khân Khâs Kheli, *bâkhshî fâuj* (pay-master); Salâmat Rai, *sarparast toshâ-khâna*; Mûl Rám, *nîr munshi*; Shaikh Nér Muhammad and Maqbûl Muhammad, *nâzims* (collectors); Maulavi Muî'n-ad-dîn, *qâzî-ul-quzât* (chief qâzî); and Maulavi Muhammad Azam, *tawârikh nacîs* (chronicler).

In accordance with the Oriental custom the Nawâb had his unsuccessful rival the Prince Wâhid Baksh put to death.

Mahmûd Shâh of Kâbul acquiesced in his accession and his neighbours, including Mahârâja Ranjît Singh, Muzaffar Khân of Multân, the Nawâb of Mankera and the Tâlpur Mîrs sent the customary congratulations. Mahmûd Shâh indeed sent three officials with presents and a complimentary letter, and 1810 thus marks the final severance of the ties which bound the State to Kâbul. Under the late Nawâb the Dâudpotras' territory had for the most part been annexed to the State, and their power much weakened, but they had still influence enough to hamper the Nawâb by intrigues with foreign rulers or disloyal officials of the State, while the prevailing anarchy encouraged every petty Sirdâr or *Tumandâr* in the country to aim at supremacy.

Mazâri and
Bozdâr out-
break.
1809 A.D.

In Shâhâin 1224 H. the Mazâri and Bozdâr Baloch seized Mâchkâ, Bangâla and other tracts, now in the Dera Ghâzi Khân District on the west bank of the Indus, but a force with artillery under Gul Muhammad and Mîhrâb Khân Gorgej captured their leaders, and, though, the Jatois had joined them, this compelled the rebels to depute their Sayyids with the Qurân to sue for pardon. This was granted and they were allowed to return to their own territory.

Inroad of
Mr. Sohrâb
Tâlpur.

In the same year the Dâudpotras, Fazl Ali Halâni and Islâm Khân Kehrâni induced Mîr Sohrâb of Khairpur to demand that their territories should be restored to them, and with Mîr Ghulâm Ali of Haidarâbâd, he gave them a body of troops to attack the Nawâb. Nasîr Khân and Fateh Muhammad were sent to protect the frontier from invasion but early in Shawwâl the invaders penetrated to Muhammadpur Lamma and met the Nawâb's troops at Bahâdnâpur. A fight ensued on the 11th of that month, but after many had fallen on both sides the Dâudpotras, fearing the advent of reinforcements from Dorâwar and Ahmadpur sued for peace. A treaty was accordingly drawn up by Nasîr Khân and Walf whereby the latter gave assistance to the Dâudpotras, and the Nawâb of Bahâwolpur. On

the other hand Sáhibzáda Rahímyár Khán was to be handed over to them as a hostage. CHAP. I. B.
History.

To these terms the Nawáh assented and the prince was sent, in charge of some trustworthy officers to the Tálpuri camp at Basti Wariud in the Ahmadpur Lamma peshkári. The invaders then retired to Sind and the prince, after a detention of 14 months at Haidarábád, was released in Muharram 1225 H.

In this same year Mír Sohráh attacked the Baháwalpur frontier. He had corrupted the frontier guards and they were ready to betray their trust when the plot was discovered and the conspirators received well merited punishment. This compelled Mír Sohráh to return.

In 1225 H. Nasír Khán Gorgej invited Mír Ghulám Ali, Ráis of Haidarábád, and Mír Sohráh of Khairpur to attack the frontier posts of Baháwalpur. He won over many of the Ahlkárs of the State by promising to instal the Sáhibzáda Khudáyár Khán on the throne in the confusion resulting from this insurrection. In 1226 H. the forces of the Mírs besieged Kot Butta near Basti Sádiq Warind⁽¹⁾ and under the orders of Nasír Khán the besieged surrendered it without a struggle.

Plots in the
State and in-
vasion of the
Amirs,
1810 A. D.

1811 A. D.

Nawáb Sádiq Muhammad Kháa now commissioned Fateh Muhammad Ghori, Ahmad Khán Tarfa and Muhammad Yaqúib, the Bakhshís of his army, to oppose the enemy. At the instance of Nasír Khán, however, he advanced to Ueh by the river, and the Nawáb's army, retreated to Ahmadpur. Meanwhile Nasír Khán sent advising them to leave Ueh and move towards Razá Muhammad Mísáni, to intrench themselves there and prepare for battle. This was accordingly done. The Nawáb's army also made entrenchments and the fight commenced, but the Gorgej, untrue to his salt, and several other accomplices fought half-heartedly and allowed the enemy to plunder all the country from the frontier to Qáimpur. A detachment of Mír Sohráh's army⁽²⁾ lay concealed in the Qutbwáh intending to plunder Ahmadpur East when suddenly the canal filled with water and their plan failed. When matters assumed this serious aspect, Nasír Khán sent his family and property from Taranda Gorgeján to Khairpur in Sind.

In 1226 H. Nasír Khán informed the Nawáb, who was then living in Deríwar, that the Amirs of Sind would only evacuate the country in the event of his sending his son and heir-apparent, Sáhibzáda Rahímyár Khán, to them. In the troubled condition of the country the Nawáb saw no other way of averting the danger than "to accept what was beyond all questions impolitic." Accordingly on the 27th Muharram, 1226 H., the Sáhibzáda followed by Mír,

1811 A. D.

(1) Kot Butta is in ruins. Basti Sádiq Warind is now a railway station and is called Sádiqábád.

(2) This part of the army was commanded by Mír Mubásik, Marád III, p. 835.

CHAP. I. B. Mubárik and Hálí Khán, Commandants of the Army, arrived in the History. Haidarábád camp at Razá Muhammád Músáni. The Amírs thus gained their end and the heir-apparent was detained for a year and four months, but with the permission of Mir Ghulám Ali of Haidarábád returned to the State on the 24th Jamidi-us-Síní, 1227 H.⁽¹⁾

Fateb
Muhammad
Ghori's rebel-
lion.

The State had barely enjoyed a respite from this invasion when Fateb Muhammád Khán Ghori and other malcontent officers invited the Nawáb from Deriwar to Ahmadpur, and one Sanjár Khán Pirjání receiving a hint from the rebels, attacked him on the way but was unsuccessful. The Nawáb reached Ahnadvur safely, but, seeing that Fateb Muhammád and his party had turned against him, returned to Deriwar. When Fateb Muhammád saw that his plans had been divulged he assumed an attitude of open hostility, and with the force under his control moved towards Bahawalpur to plunder and harass it, but Usmán Khán, Baloch, Kárdár of Babáwalpur, strengthened the fortifications of the town and thus checked his progress.

Fateb Muhammád now abandoned the town and proceeded towards Khaipur East, but seeing that Ghani Muhammád Khán Jamání and Mír Muhammád Jamání were ready to oppose his march, he crossed the river on the 5th Safr 1226 H. and went to Dúnyápur. Thence Ahmad Khán proceeded to Khánpur for rapine and plunder, while Fateb Muhammád went to Shujáhád and incited Nawáb Sarfaráz Khán to take possession of the *ildqá'* across the Sutlej. When the Nawáb learnt of his plan he ordered his Ahlkáirs to devastate Jalálpur, in the territory of the Nawáb of Multán, in the event of Sarfaráz Khán's army molesting Thatba Ghalláán in Bahawalpur. Upon this Nawáb Sarfaráz Khán lost heart and all the enemies' plans were frustrated.

Sáhibzáda
Ahmad
Nákhsh's
coronation
1811 A. D.

On 26th Safr 1226 H. the Nawáb went out hunting from Deriwar. During his absence, Mulla Hásham, Yákub Solgi, Gbázi Kbán Kahíri, Ramzán gunner, and other officers of the fort, at the instance of Fateb Muhammád installed the Sáhibzáda Ahmad Bakhsh, son of the Sáhibzáda Mubárik Khán, who had been murdered, on the throne, and appointed a council for the administration of the State. Sáhibzáda Khudayár Khán became Wazir and Sáhibzáda Háji Khán Commander-in-Chief, and a saluto was fired from the ramparts in honour of the new Nawáb. Seeing this, some of the people who were inside the fort and were still loyal made a pretence of submission. When the sound of the firing reached the ears of the Nawáb he was taken by surprise, and returned at once, learning what had happened on the way. He endeavoured to persuade the rebels to submit, but without success, and eventually the fort was bombarded and the Nawáb entered it in triumph. Sáhibzáda Ahmad Bakhsh, his brother Sáhibzáda Muhammád Bakhsh, Sáhibzáda Háji Khán, son of Nawáb Bahiwal Khán II, and Sáhibzáda Khudayár Khán were executed for this insurrection. Many rebels fled and

(1) Murád III, p. 943.

Fateh Muhammad Ghori, who, seeing an opportunity, was advancing towards Derawar, turned back on hearing of the discomfiture of the rebels. CHAP. I. B.
History.

In 1226 H. the Kehrani Dáidpotras of Khairpur, tho' Arhani Dáidpotras of Qaimpur, and the Ghumrani Dáidpotras of Hásilpur raised the standard of rebellion at the instigation of Nawáh Sarfaráz Khán, Subadar of Moltán, but Ghám Muhammad Khán Jamáni and Mir Muhammad Khán Jamáni⁽¹⁾ took no part in the insurrection. The Nawáb despatched a force of infantry, cavalry and artillery under Bakhshi Muhammad Yaqúb and Mir 'Ashúr Ali to suppress the rebellion. The insurgents being unable to oppose them fled from Khairpur East and crossing the Ghári began to plunder the country beyond that river. Muhammad Yaqúb and Mir 'Ashúr then took possession of Khairpur East and hotly pursued the insurgents on the other side of the river and laying siege to Khánpur fired on the rebels with such deadly effect that the latter submitted and sued for peace. After this success, Muhammad Yaqúb proceeded with his troops to punish the allies of the Dáidpotra rebels, and, on reaching the Shujabad frontier, sent agents on behalf of the Nawáb to persuade Sarfaráz Khán to expel Fateh Muhammad Ghori, Wali Muhammad Khán, Jamadár Ahmad Kháu Tarín and the other rebels, but he refused. This led to a battle in which many were killed on both sides. Ahmad Khán was killed by a bullet and the rebel forces fled from the field. The defeat of the Dáidpotras and their allies was received with great joy in the capital, and completely frustrated the aims of the eastern Dáidpotras who were now finally awed into subjection.

Sarfaráz Kháu had invited the eastern Dáidpotras, on the one hand, to rebel and, on the other, Asad Khán, governor of Dera Gházi Khán, to cross the Indus and invade those portions of Bahawalpur which now lie in the Muzaffargarh District. As friendly remonstrances to Asad Khán proved of no avail, Bakhshi Muhammad Yaqib was ordered to invade the Dera Gházi Khán frontier, but he had hardly reached Kínjhar (now a part of Tahsil Muzaffargarh) when Asad Khán re-crossed the river, retired to his own boundary, and exacted forgiveness⁽²⁾ on payment of a war indemnity of Rs. 50,000 to the Nawáb.

Asad Khán,
Governor of
Dera Gházi
Khán.

Not long after Mr. Elphinstone's mission to Kíbul, Shah Shuja was driven out of Kíbul by his brother who usurped his throne. After passing through Wallar or Sardárgarh, Phulra, Marot and Bahawalpur, Shah Shuja reached Pabbarháli on the 10th Muharram 1284 H. and interviewed the Nawáb by whom he was courteously received. He requested the Nawáb to assist him in the subjugation of Dera Gházi Khán and the Nawáb gave him an army under Bakhshi Muhammad Yaqúb, with which he took

Shah Shuja,
u-l-Mulk's
visit.

1818 A. D.

(1) Murad, Vol. III, p. 955, and Shahámat Ali, pp. 167-168.

(2) Fide note regarding Jamáni in Chapter I, Sec. C, below.

CHAP. I. B. Mihárik and Hálá Khán, Commandants of the Army, arrived in the Haidarábád camp at Razí Muhammád Músíni. The Amírs thus gained their end and the heir-apparent was detained for a year and four months, but with the permission of Mir Ghulím Ali of Haidarábád returned to the State on the 24th Jamádi-us-Sání, 1227 H.⁽¹⁾

Fateh
Muhammad
Ghori's rebel-
lion.

The State had barely enjoyed a respite from this invasion when Fateh Muhammad Khán Ghori and other malcontent officers invited the Nawáh from Deríwar to Almadpur, and onto Sanjár Khán Pirjáni receiving a hint from the rebels, attacked him on the way but was unsuccessful. The Nawáh reached Almadpur safely, but, seeing that Fateh Muhammad and his party had turned against him, returned to Deríwar. When Fateh Muhammad saw that his plans had been divulged he assumed an attitude of open hostility, and with the force under his control moved towards Bahawalpur to plunder and harass it, but Usmán Khán, Baloch, Kárdár of Balúwalpur, strengthened the fortifications of the town and thus checked his progress.

Fateh Muhammad now abandoned the town and proceeded towards Khairpur East, but seeing that Ghani Muhammad Khán Jamáni and Mír Muhammád Jamáni were ready to oppose his march, he crossed the river on the 5th Safr 1226 H. and went to Dúnyápur. Thence Ahmad Khán proceeded to Khánpur for rapine and plunder, while Fateh Muhammad went to Shujáhd and incited Nawáh Sarfaráz Khán to take possession of the ilágás across the Sutlej. When the Nawáh learnt of his plan he ordered his Ahilkárs to devastate Jalálpur, in the territory of the Nawáh of Moltán, in the event of Sarfaráz Khán's army molesting Thattha Ghallúán in Bahawalpur. Upon this Nawáh Sarfaráz Khán lost heart and all the enemies' plans were frustrated.

Sáhibzáda
Ahmad
Bakhsh's
coronation
1811 A.D.

On 26th Sáhibzáda Ahmad Bakhsh, son of the Sáhibzáda Mubírak Khán, who had been murdered, on the instance of Fateh Muhammad installed the Sáhibzáda Ahmad Bakhsh, son of the Sáhibzáda Mubírak Khán, who had been murdered, on the throne, and appointed a council for the administration of the State. Sáhibzáda Khudayár Khán became Wazír and Sáhibzáda Háji Khán Commander-in-Chief, and a salute was fired from the ramparts in honour of the new Nawáh. Seeing this, some of the people who were inside the fort and were still loyal made a pretence of submission. When the sound of the firing reached the ears of the Nawáh he was taken by surprise, and returned at once, learning what had happened on the way. He endeavoured to persuade the rebels to submit, but without success, and eventually the fort was bombarded and the Nawáh entered it in triumph. Sáhibzáda Ahmad Bakhsh, his brother Sáhibzáda Muhammád Bakhsh, Sáhibzáda Háji Khán, son of Nawáh Baháwal Khán II, and Sáhibzáda Khudayár Khán were executed for this insurrection. Many rebels fled and

(1) Marád III, p. 243.

Fateh Muhammad Ghori, who, seeing an opportunity, was advancing towards Derawar, turned back on hearing of the discomfiture of the rebels.

In 1226 H. the Kehrani Daudpotras of Khairpur, the 'Arbani Daudpotras of Qaimpur, and the Ghumrani Daudpotras of Hisilpur raised the standard of rebellion at the instigation of Nawab Sarfaraz Khan, Subadar of Multan, but Ghani Muhammad Khan Jamani and Mir Muhammad Khan Jamani⁽¹⁾ took no part in the insurrection. The Nawab despatched a force of infantry, cavalry and artillery under Bakhshi Muhammad Yaqub and Mir Ashur Ali to suppress the rebellion. The insurgents being unable to oppose them fled from Khairpur East and crossing the Ghari began to plunder the country beyond that river. Muhammad Yaqub and Mir Ashur then took possession of Khairpur East and hotly pursued the insurgents on the other side of the river and laying siego to Khairpur fired on the rebels with such deadly effect that the latter submitted and sued for peace. After this success, Muhammad Yaqub proceeded with his troops to punish the allies of the Daudpotra rebels, and, on reaching the Shujabad frontier, sent agents on behalf of the Nawab to persuade Sarfaraz Khan to expel Fateh Muhammad Ghori, Wali Muhammed Khan, Jamadar Ahmad Khan Tarin and the other rebels, but he refused. This led to a battle in which many were killed on both sides. Ahmad Khan was killed by a bullet and the rebel forces fled from the field. The defeat of the Daudpotras and their allies was received with great joy in the capital, and completely frustrated the aims of the eastern Daudpotras who were now finally awed into subjection.

Sarfaraz Khan had incited the eastern Daudpotras, on the one hand, to rebel and, on the other, Asad Khan, governor of Dera Ghazi Khan, to cross the Indus and invade those portions of Bahawalpur which now lie in the Muzaffargarh District. As friendly remon-

Asad Khan,
Governor of
Dera Ghazi
Khan.

Asad Khan reached Khajjar (now a part of Tahsil Muzaffargarh) when Asad Khan re-crossed the river, retired to his own boundary, and exacted forgiveness on payment of a war indemnity of Rs. 50,000 to the Nawab.

Not long after Mr. Elphinstone's mission to Kabul, Shah Shuja was driven out of Kabul by his brother who usurped his throne. After passing through Wallhar or Sardigargh, Phulta, Marot and Bahawalpur, Shah Shuja reached Pahbarhali on the 10th Muharram 1284 H. and interviewed the Nawab by whom he was courteously received. He requested the Nawab to assist him in the subjugation of Dera Ghazi Khan and the Nawab gave him an army under Bakhshi Muhammad Yaqub, with which he took

Shah Shuja,
1284 H.

1818 A. D.

(1) Murid, Vol. III, p. 235, and Shahzamat Ali, pp. 167-168.
(2) Vide note regarding Jamalis in Chapter I, Sec. C, below.

CHAP. I. B. destroyed the shrine. Eventually, however, they sued for mercy and having been paid their dues were disbanded.

General
Ventura's
invasion.

Treaty with
the East India
Company.

As the sum due for the lease of Dera Gházi Khán had not been paid for several years, Ranjít Singh sent a force under General Ventura to expel the Nawáb's officials from that District without giving him any opportunity for parley. General Ventura occupied the tracts now in the Dera Gházi Khán, Muzaffargarh and Multán Districts, and they thus passed from the rule of the State.⁽¹⁾ The Nawáb was deeply chagrined at this loss. Alliances with the neighbouring States, Sind, Bikaner or Jaisalmír, were out of the question, for they were already bitterly hostile to Baháwalpur and their power was not great. He was therefore already anxious for an alliance with the British, when Ranjít Singh sent a large force under Shám Singh, Atáriwálí, to Kahrór, with instructions to invade the State on any pretext. Thereupon the Nawáb sent an envoy to the Governor-General at Simla to invoke his intervention and prevent Ranjít Singh's crossing the Sutlej. He also solicited the appointment of a British Agent at Baháwalpur. To these requests Lord William Bentinek acceded and Ranjít Singh was warned not to cross the Sutlej.

The treaty
of 1833.

Captain Wade, Political Agent at Lndhiána, was then deputed to Baháwalpur to negotiate a treaty, and Lieutenant Mackeson accompanied him. Captain Wade laid stress on the desirability of developing the commerce of the State and also advised the Nawáb to reclaim the Baháwalgarh *iláqa*, in the dense jungles of which criminals who had escaped from Ranjít Singh's dominions found a refuge, thus giving the Mahárája just cause of complaint against the State. On the other hand, as the Nawáb represented, discontented persons

(1) The following statement shows the income of the territory thus lost to the State:—

District.	Number of Talukas	Number of villages.	INCOME ACCORDING TO DIFFERENT CURRENCIES.			INCOME IN KIND CALCULATED AT THE RATE OF ENGLISH (INDIAN) MONEY.		
			Shahjáhal currency one Rupee = 13 annas and 3 pice.	1 ¹ / ₂ annas of 1224 H., one Rupee = 13 annas and 3 pice.	Wali and Suni Rs.	Mounds	Yards in English (Indian) money.	Total in Pounds (sterling) money of the Income shown in columns 7 and 8.
Montgomery			Rs.				Rs.	Rs.
Multan	Rs. 2.	6 202	Rs. 2285	
Muzaffargarh	Rs. 2.	751	Rs. 173	
D. G. Khan	Rs. 627	..	Rs. 2.	Rs. 2293	Rs. 2293	
Total District			Rs. 627	..	Rs. 2.	Rs. 692	Rs. 692	Rs. 692
						10.		

CHAP. I. B.
History.

of the Shahr Farid tract often committed offences in Bahawalpur and then sought an asylum in the Sikh dominions. The result of those negotiations was the treaty of February 22nd, 1833, and under clause 4 of that treaty Lieutenant Mackeson became Political Agent at Bahawalpur. A Supplementary Treaty was ratified on March 5th, 1835 and in 1838, in 1840 and 1843 other treaties followed, by which the tolls on merchandise transported by the Indus were greatly reduced and a scale of duties fixed on merchandise transported by land. Finally in 1847 the Nawáb agreed to abolish all duties without compensation. In 1838 Sháh Shújá having been deposed at Kábul and Mahmud Shah placed on the throne the original treaty of 1833 was renewed and the Nawáb facilitated the passage of troops owing to the Afghan war, constituting a military road through the State. Lieutenant Mackeson was then succeeded by Dr. Gordon.

Aitchison's
Treaties, No.
LXXXVII,
Volume IX,
page 191.

Aitchison's
Treaties, No.
LXXXVIII,
Volume IX,
page 193.
N. o. s.
LXXXIX, XC
and XCI. Idem.
Sháh Shújá,
1838.

Aitchison's
Treaties, No.
XCII, Volume
IX, page 198.

Sháh Shújá-ul-Mulk, accompanied by Sir W. Maenauften and the forces under General Nott, reached Bahawalpur on December 22nd, 1838, and valuable presents were exchanged. The march was resumed on December 26th, the Nawáb despatching 100 sowars under Jamadár Ghulím Hasan Khán Bábí and Jálún Khán Gandapur with the British Army. On November 17th, 1839, the news of the occupation of Kábul was received and Bahawalpur and Ahmadpur were illuminated in honour of the event.

Captain Thomas succeeded Dr. Gordon as Political Agent in July 1840. In 1839 the Nawáb built the extensive buildings at Dáhri between Ahmadpur East and Deráwar, and also re-excavated the Auranga or Nauranga Náli at a cost of over Rs. 50,000.

In 1842 the parganas of Kot Sahzal and Bhung Bháni, lost to the State in 1807, were conquered by the British from the Mírs of Sind and restored to the State by Sir Charles Napier as a special mark of the favour of the British Government. They form one of the most fertile territories of the State, and were thus worth Rs. 82,500 in Haidarabad currency, Kot Sahzal paying Rs. 36,500, Bhung Bháni Rs. 22,300, táluga Pakka Bhutta Rs. 16,200 and táluga Chak and Kamnún Shahid Rs. 8,000.

On the 25th July 1842 the following letter was received by the Nawáb from Amír Ali Khán, son of the Amir Dost Muhammad of Kábul :—

The Amir
Ali Akbar
Khan's letter.

"We have murdered Sir Alexander Burnes and all the baggage belonging to British Government has come into our possession. The beggars of this country have been enriched at the expense of the British treasury. This is the present condition of this country and you should now be ready to advance the cause of friendship between the two Muhammadan States."

The Nawáb forwarded this letter to the Native Political Agent with a *piricíz* in which it was stated that one Ramzin Khán, Afghan, had brought it with 100 pistols, a telescope, a gun and a compass, and that it had been ordered that he should be driven

CHAP. I. B. It was now resolved, under instructions from Lahore, that Bahawalpur forces should join Edwardes' levies in an advance Shujahad, and on the 12th of June the troops accordingly marched under Fateh Muhammad Khan to Gauban. Edwardes also rec'd that place, where, at his request, the Nawâh had provided boat the transport of his levies across the Chenâb, and thence march Khângâr. Here he wrote on June 14th that he was advancing to join the Bahawalpur forces, and that he had received news that râj intended to attack the State forces before the junction could effected. He advised that the Bahawalpur troops should entrench his arrival and only give battle if attacked. Accordingly the S troops entrenched at Basûri on June 17th, Edwardes meanwhile awaiting General Van Cortlandt's arrival at Khângâr. On 18th the troops advanced to the Gagianwâla ferry near Kanbi to meet the enemy, who was close at hand, in check. Edwardes' force numbered 2,000 horse and foot, and the total strength of the Bahawalpur forces sent to co-operate with him was 7,129 infantry, 2 cavalry, 14 horse artillery guns, and 18 camel-swivols.⁽¹⁾ The S forces next marched on Rawâna near Basûri, whereupon Mâl troops advanced from Kanhîri to Nânâr and attacked them; but fought with courage and steadiness until Edwardes arrived after viewing their dispositions, obtained from Van Cortlandt reinforcement of 6 guns and two regiments of regular infantry which joined in the fight. After an attack which lasted from 8 to 5 in the evening the enemy retreated, the State levies capturing 6 guns, while Edwardes took two and a quantity of stores.⁽²⁾ State troops lost 84 horses and 14 foot killed.

On June 19th Van Cortlandt effected a junction with the allied troops and on the same day, under Edwardes' orders, the Bahawalpur forces advanced from Nânâr to within three miles of Shujahad. Edwardes reached their camp on June 20th and directed Ibrâhim Khan and Fateh Muhammad Khan to attack the fort, the Hindu *mukkis* and *chaudheris* brought in petitions, addressed Edwardes and Psr Ibrâbim Khan, from the *qilladâr*, Qâdir Bakl Khan, offering its unconditional surrender. It was accordingly occupied and garrisoned, and on June 22nd Edwardes and Van Cortlandt entered it with the rest of the State troops. On June 26th the allied forces marched to Shujahad, where a small force of the enemy was stationed, but it was captured without opposition. The place was occupied without opposition. The troops entered the fort on the 28th. The 28th. Lake joined the State forces as Political 29th Nawâh at Ahmadpur on the 26th.⁽³⁾ reached Kâyânpur and 1st Big back marched out of Multán. 2nd back An obstinate contest he

(1) Vide Morâd, Vol. IV, 135.

(2) Morâd, Vol. IV, para 14.

(3) Edwardes, Vol. II, p. 35.

CHAP. I. B.
History.
The Multán
campaign.

into the fort, with a few troops who had entrenched themselves behind some trees at Sáddo Hisím. The allies in this affair captured 2 guns and 30 prisoners, and the State troops lost Captain Macpherson, 14 men killed and 4 men wounded.⁽¹⁾ The allies then marched into the Hámíd Shih Bágh on July 2nd. On the 26th the rebels closed the Wah Muhammad canal in order to cut off their supply of water, but the Baháwalpur troops and a part of Edwardes' forces dug *moháras* or outlets and let in water from the Chemáb into a *nullah* which passed near their camp. On September 1st Lake and Edwardes moved from Surajkund to Bágh Katta Bairágí and, on the enemy's opening fire from Jog Máyá, that place was attacked by the Baháwalpur troops under Lake and the enemy driven back on to the Shidi Lál mound, the State troops losing 11 killed and 25 wounded and earning Lake's unqualified praise for their conduct.⁽²⁾ On September 12th Lake, with the allied forces, attacked Okhára Gopál Dás and defeated the Sikhs who lost 800 men, he himself being wounded in this affair. Desultory fighting then ensued until October 3rd, when Lake gave every Baháwalpur gunner a reward of Rs. 100 for their services in the siege. On October 7th Múlraj and Sher Singh posted 18 guns near Jog Máyá and the allies entrenched in the Wah Muhammad canal and repulsed the sortie. Another attempted attack on Katta Bairágí was defeated on the 31st and from November 1st to 5th daily sorties at various points were driven back. On the 6th a courageous onslaught was made on the State troops under Lake with no better success, and their losses from the 1st to the 6th were only 2 killed and 15 wounded. On the 7th General Whish selected 2,000 men, half from the Baháwalpur troops and half from Edwardes' levies, for an attack on the enemy's entrenchment, but 4 companies of sepoys under Van Cortlandt mutinied and attacked Shaikh Imám ñd-Dín and a Baháwalpur regiment, and though the mutineers were soon dispersed great confusion was caused. Nevertheless Lake succeeded in destroying the enemy's entrenchment with the aid of the State troops, who lost 5 killed and 38 wounded on that date. Fighting continued round the Fort of Multán till January 20th when Múlraj, despairing of further resistance, surrendered to General Whish. From November 8th to the close of the campaign the State troops had lost 24 killed and 2 wounded. On January 29th Lake presented the Baháwalpur commandant with a gold bracelet, a pearl necklace and a costly sword. Rewards were subsequently presented in January 1851 to 49 officers of the force by Mr. Chamberlain on behalf of the Board of Administration. In recognition of the Nawáb's services Lord Dalhousie bestowed upon him a pension of Rs. 1,00,000 a year for life, in addition to a lump sum of Rs. 8,00,000 for the services of his troops.⁽³⁾

(1) Punjab Blue Book 1747-48, p. 212; Edwardes, Vol. II, p. 377.

(2) Murad, Vol. IV, para 173.

(3) At the rate of Rs. 1,00,000 a month for the eight months from June 1st, 1845 to January 20th, 1849. Edwardes, Vol. II, 64.

CHAP. I. B. his respects to the Nawáb. The State property in his possession was taken from him and his nominees dismissed from their offices. On June 15th it was alleged by his opponents that he owed Rs. 2,00,000 to the State, and on this sum being demanded of him, he replied that he would answer to the claim on the arrival of Sarwar Shah or Jamadár Ahmad Khán Mallezai. The former then went to the Faqir, accompanied by a number of men and used words which so enraged him that he struck Sarwar Shah with his sword. Sarwar Shah was not injured, but his companions attacked the Faqir and killed him.

1853. At this time the military force of the State amounted to 3,743 men⁽¹⁾ with 23 guns. This force was paid by the Nawáb, and in addition the Dáúdpotras held jágirs in lieu of military service in time of need. Their forces were estimated at 20,000 men.

1853. Jamadár Ahmad Khán Mallozu succeeded the murdered Faqir as Wazír. He was however obnoxious to the Dáúdpotras, and they intrigued against him.

In this year a road was constructed from Bahawalpur to Kot Sabzal.⁽²⁾ A survey was also made for the road from Karáchi in 1853-54. Friendly relations were also established with Patiala in the latter year.

Sádatyar Khán at Lahore now repented of his abdication, with the result that he was confined in the Fort of Lahore and half his allowance placed under suspension. From his prison he sent a letter to the Dáúdpotras which was handed over to the Nawáb.

1854. Rules for the extradition of offenders were prepared in 1854⁽³⁾ in communication with the Deputy Commissioner of Multán.

1855. In 1855 the Nawáb's salute was fixed at 17 guns and in 1856 transit dues amounting to Rs. 18-15-9 per cent had been levied on goods imported into or exported from the State. These dues were now reduced to 2 and 1 per cent. according to destination. The ferry dues were also regulated.

In 1272 H. Pír Abbas Khan succeeded Pír Ibrahim Khan as Native Political Agent on the death of the latter.

1857. On the 20th May 1857 the Nawáb received a letter from Mr. Oliver, Superintendent of Sirsá, requesting that the troops stationed at Bahawalgarh should be sent to Fézilka, and 200 sowars were accordingly sent. Later on, at the request of the Chief Commissioner, 500 sowars and 500 infantry were sent towards Sirsá, and eventually about 3,000 in all were sent to that centre by the State. Traffic across the Sutlej was also suspended.

Dáúdpotra disloyalty. The intrigues of the Dáúdpotras continued, but they were unable to embarrass the administration of the State, and some of the malcontents quitted its territory.

NOTES.—(1) Spearmen and Jamadar 432, cavalry 580, Infantry 2,083, other troops 632.

(2) Punjab Government Gazette, Vol. XV, No. 12, dated 21st March 1854.

The Nawáb's health was affected by the death of a waterman who had been punished for an unintentional intrusion in his privacy and he died on the 22nd of Safr, 1275 H⁽¹⁾ (3rd October 1858), leaving two sons, Síhíbzídás Rahímýár Khán and Muhabbat Khán, of whom the latter is still alive.

CHAP. I. B.
History.
Death of
Nawáb Fáteh
Khán, 1858.

NAWAB MUHAMMAD BAHAWAL KHAN IV, THE NINTH NAWAB.

Date of accession :—22nd Safr, 1275 (3rd October 1858).

Síhíbzídá Rahímýár Khán succeeded his father as Muhammad Bahawál Khan IV. He appointed the following officers of State :—

1858.
1866 A.D.

Wazir of the State	... Jamadár Ahmad Khán, who had previously held this post.
Mustaví-e-Daftár, or Mir Manshi	Abdhl Kárim Khán.
Bakhshi of the Army	Maulavi Almazzafar-ud-Din.
Manager of the Toshakhána	Ján Muhammad.
Musáhibs, or privy counsellors	Sayyid Sher Sháh and Bawalal Sháh.
Courtiers (Darbár Musáhibs)	Ali Gauhar Khán, Muhammad Razí Khán, Makhdíum Rajan Bakhsh, Gola Shah, Makhdíum Haidar Bakhsh and Gul Muhammad Khán Bozdar.

In the month of the Nawáb's accession Sardár Khán, Asad Khán and Aqil Khán, who had been banished from the State and taken refuge in British territory, commenced to plan disturbances in Bahawalpur at Puggal in Bikaner, but at the instance of the British Government they were expelled from the State.

Shortly after the Nawáb's accession the Síhíbzídá, Gul Muhammad, instigated Nazar Muhammad Khán, Punmin Khán and Yúsuf Khán to rebel in order that he might be placed on the throne, but the plot became known, and Gul Muhammad was placed in confinement. Arjunand Khán, a relative of the Wazir, was also found to be concerned in this plot, and this brought suspicion on the Wazir, who was dismissed on May 25th. His relatives at Ahmadpur, however, took up arms at his behest, and a regular engagement ensued in which the ex-Wazir and 18 of his followers were killed, the State troops losing no less than 67 killed and 171 wounded. Many of the Wazir's relations were also imprisoned, but were released and banished from the State at the instance of the British Government on the petition of Nawab Sarfaráz Khán Sadzozai in December, 1861.

Dáúdpotra
disaffection.

Sá'ídátýár Khán died in 1861 in the Lahore Fort. His death led to a partial cessation of the Dáúdpotra plots, but in 1863 Punmin Khán Pirjini, Nazar Muhammad Khán Askáni, Yúsuf Khán Haláni, Mundhu Khán, Baháru Khán Chundia, and Ali Gauhar Khán Mícháa determined to depose the Nawáb and place one of his uncles, Gul Muhammad or Abdulla Khán, on the throne, but they were

1861
1863

⁽¹⁾ The name of Mir Sáli, the historian certifies the date of his death — "A sáli
yadda káyau wa'."

CHAP. I. B. defeated by the State troops at Abrah and Punnún Khán, Nazar Muhammad and others escaped by the river and left the State. Their *jágírs* were confiscated. The Sihihzádás, Gul Muhammad, Mubárak Khán and Abdulla Khán, were executed.

1864.

The refugees, however, did not abandon the struggle and conspired with some disloyal officials to attack Allahabad, but they had hardly crossed the river when they were encountered by the State troops. In the action which ensued Ali Gauhar Khán was killed and Nazar Muhammad taken prisoner, whereupon the rebel forces retreated. But in April 1864 Punnún Khán with other rebels of the Dashti and Shar tribes at the head of 600 men attacked Kot Sabzal from Oháura, and, though repulsed on the 10th of that month by the garrison, returned next day to the attack and were only driven off when reinforcements came up from Ahmadpur. The State troops lost 5 killed and 6 wounded in this affair. The Nawáb then offered Rs. 1,000 reward for the apprehension of Punnún Khán, and he was arrested by the Commissioner of Sind in the territory of Mr Ali Muríd Khán and handed over to the State in July 1864. He was sent with Lál Bakhsí to Lahore and there detained, a monthly allowance of Rs. 25 being paid to each of them. Lál Bakhsí died soon afterwards, but Punnún Khán was permitted to return to the State in 1866. In November 1864 Nazar Muhammad, Aqil Muhammad and Ali Khán Ronjha tendered their submission and asked to be reinstated in their *jágírs*, but not being satisfied with the Nawáb's order that they must return separately to their homes as a preliminary to any consideration of their case, they formed two strong bands and made night attacks on Allahabad and Khán Bela, released the prisoners from the jails and incorporated them in their force, and levied blackmail from the Kirárs. The State troops met them on the 10th December and killed Ali Khán Ronjha; Nazar Muhammad and Ahmad Khán were taken prisoners and compelled to pass through the town of Ahmadpur East begging alms from every shop, after which they were imprisoned in the fort there. Aqil Khán escaped to the ^{of Mr. Ford,} ^{'onmissioner} in the Nawáb

and this he enjoyed till his death.

**The revolt
of Mandhu
Khán, Bah-
rám Khán
and others.**

In August 1865 Bahrám Khán and Mundhu Khán with many Dúudpotras, Khosas, and Mazáris, created a great disturbance at Allahabad, plundering the villages in its vicinity and prepared to attack Ahmadpur East. The rebels reached Chauhdari on the 8th of August, and the Nawáb sent troops under Sayyid Chiragh Sháh with instructions to pacify them and dissuade them from doing mischief, but they were not inclined to peace. A force was accordingly sent to reinforce the Sayyid, and the State troops met the rebels at Abiala. After a fight, which lasted eight hours, the Sayyid was captured with two guns and the rebels were victorious. When the Nawáb heard this he sent Ghulám Muhammad Chúki and Ali Gauhar

Khán with 6 guns and 400 men, cavalry and infantry, to suppress the rebels. These officers encountered the rebels on 13th August at Goth Channi, and, although the enemy was superior in numbers, he was repulsed by the State forces.

The State troops then advanced from Goth Channi on the morning of the 14th August, but the enemy, who were in ambush in a *nullah*, opened fire on them. The fighting lasted till midday, but the rebels were eventually dispersed. Fourteen of the ring-leaders were beheaded and six sent to the Nawáb with irons on their feet.

Two bands of rebels—one under Baháím Khán Chundha and the other under Mundhú Khán and Alam Khán Gorjej again opposed the State troops on the evening of the 15th August. The two guns taken from Sayyid Chiragh Sháh were used by the rebels in this affair, but they were speedily repulsed. Baháím Khán and others concealed themselves for the night in the Tarkri depression, and, though the troops kept watch all night on it, the rebels effected their escape to Allahabad in the latter part of the night. The two guns were found on the battlefield and taken possession of by the State forces.

During these events the Nawáb had imprisoned Muhtá Phullu Mal, Kárdár of Allahabad, through whose mismanagement the revolt had broken out.

On the 18th August Ghulám Muhammad Cháki received orders from the Nawáb to proceed to Allahabad to pacify the people and confiscate the property of the rebels.

On the 19th the rebels, who were about 600 in number, crossed the Chenáb by the Bázárán ferry in the Allahabad *ildaq* into British territory; but the officials of the British Government had them disarmed and then only allowed them to enter their territory. They also took Sayyid Chiragh Sháh still their prisoner with them. A few rebels, Bhalle Khán, Kehar Khán and others still remained in the Cholistán, but they were captured by Ghulám Muhammad on the 28th August and sent to the Court of the Nawáb.

On Ghulám Muhammad Cháki's return with the army the Nawáb granted him a valuable *hillat* and rewards to his officers and men according to rank.

In recognition of his services he was also appointed Wazír Ghulám
Muhammad
Cháki ap-
pointed
Wazír. on the 27th September.

The British Government declined to surrender the rebels who had taken refuge in its territory after this rebellion.

Pir Abkás Khán, Native Political Agent, retired in 1282 Hijri, and Sayyid Murid Sháh, the author of the *Tárikh-i-Muríd*, Extra Assistant Commissioner of Multán, was appointed to succeed him on Sayyid
Murid
Sháh ap-
pointed
Agent. the 10th October 1865.

CHAP. I. B.

History. On the night of Monday, the 7th of Ziq'ad 1282 Hijri (the 25th March 1866), the Nawâb was well and continued talking on political affairs with his grandfather till midnight, when he received news from the Wazîr that some of his courtiers intended to join the rebels.

Excited at this news the Nawâb uttered a few words, declaring that in the morning arrangements regarding these men would be made, and shortly after going into the palace asked for food which was brought him by one Sultân, a maid servant. On eating this he lost all self-control and soon expired.

Early next morning the State officials, acting on the advice of Sayyid Murâd Shâh, arranged for the accession of the Sâhibzâda Sâdiq Muhammad Khân, then aged only four-and-a-half years, under the title of Nawâb Sâdiq Muhammad Khân IV; on March 37th, 1866 (8th Ziq'ad 1282 H.).

**NAWAB SIR SADIQ MUHAMMAD KHAN, IV, G.C.S.I., THE TENTH
NARAP.**

Nawâb Sir Sâdiq Muhammad Khân IV was not installed until 1879, when he attained his majority. In the interim, from 1866 to 1879, the State was superintended by British Officers owing to the events now to be described. The period of British superintendence is known as the Agency.

No sooner, however, had the late Nawâb's bier reached the burial ground at Derâwar than Hakim Sa'adulla and others released Muhammad Jûfar Khân, a brother of Bahâwal Khân III, installed him on the throne, and imprisoned all the notables who had accompanied the bier. They also made Muhammad Razâ Khân Wazîr, Hakim Sa'adulla Khân Mir Munshi, and Sayyid Muhammad Shâh Ghori Commandant of the State forces, with other appointments. In this crisis the Darbâris of Sâdiq Muhammad Khân IV appealed to the British Government and despatched troops to seize the usurper. This force found the rebels posted with some guns in the mosque at Derâwar, but soon drove them to retire into the fort and posted its own guns in the mosque. The rebels surrendered after a siege of nine days, and the usurper was taken prisoner. Meanwhile Ghulâm Muhammad Châki, who had been employed under the late Nawâb's orders in chastising the Dâidpotras of the Lamma, returned to Ahmadpur. There he fell under suspicion and was arrested with the Native Political Agent's assent. The Nawâb's Wazîr, Muhammad Nizâm Khân, kept him prisoner in the fort at Bahâwalgarh and eventually put him to death there. Shortly after this the rebel Dâidpotras were amnestied and returned to their homes.

After the receipt of the *kharîta* congratulating the Nawâb on his accession, Sayyid Muhammad Shâh and Imâm Shâh went to Lahore to solicit the intervention of Government, and Mr. W. Ford, Commissioner of Multân, was deputed to enquire into the position of

Section C.—Population.

CHAP. I, C.
Population.

The following remarks on the general character of the Bahawalpur people are extracted from the late Colonel Minchin's manuscript:—

"The isolated position of the Bahawalpur State which lies apart from the great lines of communication with India has tended to preserve the inhabitants in their primitive manners and customs, and to this must be added the fact of its lying on the bank of a series of changeable rivers, the Sutlej, Chenab and Indus, which has prevented any large towns being built, the population being always in a state of uncertainty as to whether they can retain a fixed residence anywhere within the influence of the rivers. The few towns that have sprung up are comparatively of recent date, none of them being more than a century old. The deserts, from the date of the drying up of the Hakra River, have added another barrier. We, therefore, see in the present residents a better picture of what their ancestors in remote periods must have been than amongst races subjected to the civilising influences of trade, contact with foreign races or the life of a native court."

The people are to a certain extent nomads, having different haunts for the varying seasons. Their wealth consists in cattle, and when driven away from the rivers by floods they migrate to the deserts where succulent grain is always procurable after rain. The women rarely accompany them, many of them remaining in the villages in their houses or on scaffolds called *machans* built to keep them out of the water and afford a little shelter from the sun. In consequence of the absence of the men with the cattle the household affairs are entirely managed by the women, and the produce of the cattle, milk, butter and ghee, isando over to them, as well as the cloth they spin beyond what is required for home use. They make their own bargains with the *banias* and provide from the profits whatever is required for the wants of the household."

"The people," continues Colonel Minchin, "preserve the use of bows and arrows,⁽¹⁾ especially in hunting, but the arrows have no points and the game, partridges, hares and quail, are struck with the side of the arrow and stunned. Another curious use of bows and arrows is retained (and is evidently of Scythic origin) in the ordeal by water, whereby a person accused of any heinous offence may clear himself of the charge by consenting to remain under water holding a pole fixed in the well or stream, while an arrow is shot from the side of the well and brought back by a friend of the accused. If he can remain under water until the arrow is brought back he is innocent or not guilty."

"It is a practice of everyday occurrence when a theft is committed for all the members of the household to be obliged to pass a particular spot in the dark and throw down a handful of dirt, when the opportunity is taken to restore the stolen property; if any doubt of the possibility of retaining it safely remains, no further enquiry is made and the matter drops. The belief in vampires, a Bulgarian legend as I believed, but which must be a Scythic tradition, is also in force, as two cases were reported to me in the 20 years I resided in western Punjab. With the exception

(1) This is still true of the Laroms, where blunt arrows are still used, in secret, for killing game. But since 1850 game-laws have been in force. The ordeal by water is said not to have been in use in the Daudpotra times, though it used to be practised in Dajjal and Harran of Dera Ghazi Khan. Ordeal by red-hot iron (*bhdbehli*) used also to be in use in the Jodus valley generally, and especially in these parts across the Indus.

CHAP. I. C. of their veneration for relics the people at large are now *as lax* Muhammadans as they were formerly, I believe, lax Buddhists. Even circumcision was not strictly enforced. This was brought to my notice in a very curious way; shortly after my arrival in the State, cholera had been generally prevalent in the Punjab and vague rumours of two measures adopted to prevent its extension were spread abroad. The news that a Civil Surgeon had been appointed to the State caused the most intense alarm and within twenty-four hours every boy and man who had not undergone the operation was circumcised. It is a painful operation if not performed on babies, and in every household there was wailing and weeping all, owing to the number of operations to be performed, the local operators, barbers and hakims, had to do it as quickly as possible, and consequently very roughly, and caused such a sensation that I was inundated with reports on the subject from all parts of the State. The fear of the people was connected with the expected advent of the Muhammadan millennium and the Injum Mahdi, but coupled with the notion that I was prepared to play the part of Herod.

The Jats as a rule are very timid and amenable to control. Their morals are lax, and the prevalent notion is that it is only wrong to be found out. This is certainly practised in their matrimonial relations. As a rule the husbands take no notice of the adulterous connections of their wives until it becomes the subject of village talk, when they feel themselves impelled to revenge the insult, which consists not in the fault of adultery but in the notoriety it has attained. This has been repeatedly found from the evidence in trials for murder. The custom of permitting women to purchase their divorce on payment of a fixed sum, called *lunda*, is simply a legalised form of prostitution. Women have been pointed out to me who have gone through the marriage ceremony more than twenty times. On the other hand, amongst many of the tribes, girls are not married until they have long passed the age of puberty and, being no longer in the bloom of youth, are married with less ceremony and cost. Poverty is no doubt one reason for this, but pride of race is another, as, when there is a difficulty in finding a husband in the superior tribe, which they consider their daughter alone should enter, they do not allow her to marry at all.

The habit ^{is prevalent} marriages; of these in ^{nowess and} generosity of former generations and contrast it with the poverty and parsimony of the present members of the tribe (especially in their treatment of their ~~ministers~~, and to avoid their expense) they put off the marriages and avoid all ^{rites more than they can possibly help.}

Masson has borne his grateful testimony to the kindness with which he was received by the people when travelling through the State in 1826, when with two rupees in his pocket, presented by Rahmat Khan, he travelled comfortably a distance of 360 miles."

Density.
Table 6 of
Part II

The area of the State may be taken in round figures at 17,000 square miles, the most recent Survey figures being 17,285 square miles. Of this area the vast tract of the Rohí or Cholistán is a barren waste, virtually uninhabited save for the *thándás* on the Bikanír and Jaisalmir border and some old inhabited sites, such as Maujgarh, Dingarh, Chárkotí, Phúla and others. The only other habitations are the scattered hamlets or *jhoks* which are peopled after a good fall of rain and abandoned when the harvest has

been reaped. On the other hand, the Sindh or alluvium of the rivers is comparatively densely populated, but, as its precise area and population are not known, the exact density cannot be given. For the whole State, Rohî and Sindh together, the density of the total population was (1901) 48 persons to the square mile, and that of the rural, excluding the urban, was 43·4 to the square mile.

The densities in the area actually under cultivation and in that capable of cultivation are given in Table 6 of Part B.

Kârdâri.	Population	Density	Kârdâri.	Population	Density	margin,	the	Density by
	1901.			1901.		1901.	margin,	Kârdâris.
Miochinibâd..	22,030	93·3	Ahmadpur ..	123,015	64·6	density shown		
Khaîrpur ..	81,871	34·9	Khânpur ..	166,637	56·2	being that of the		
Bahâwalpur ..	91,054	24·2	Sâdiqibâd ..	158,370	83·7	total population		

on the total area.

Bahâwîpur	... 18,516	of the former is shown in the margin.	Population
Ahmadpur	... 9,923	Bahâwalpur only shows a decrease, due to	of towns
Khaînpur	... 8,611	the transfer of the Nawâlî's residence to	Table 7 of
Uch	... 7,583	Ahmadpur. The towns of Minchinihâd,	Part B.
Ahmadpur Lamma ..	5,343	Khaînpur ..	
Khaîrpur ..	5,013	Ahmadpur Lamma, Khânpur and Uch show	
Gârh Iktâîr Khân ..	4,939	very marked increases of 31, 27, 15 and 11	
Naushehra ..	4,475	per cent., respectively.	
Alâhâbâd ..	2,868		
Munichihâd ..	2,558		

The increases are, as a rule, substantial and are a result of the general development of the State.

The average size of the village is 678 souls—highest among all the western districts of the province. The population is almost entirely agricultural, 91 per cent. (49 males and 42 females) living in villages. The average number of villages to every 100 square miles is only 71, but as nearly all the villages are in the Sindh they must be much closer together in that tract. Moreover, the word *mauzâ* or "village" is a purely artificial revenue term, denoting a collection of scattered *jhoks* or "hamlets" and wells with the dwelling-houses attached to them, and the number of scattered hamlets greatly exceeds the number of "villages" in this sense.

The Kirâr's house, which is usually *pakka* and of two storeys, is generally in the centre of the village, and is a conspicuous object for a long distance. If the village be a *zamîndâri* one the proprietor's house, usually *kachcha*, is also in the middle of the village. The houses of the cultivators and menials are scattered round the larger houses in the centre. Those of the former are surrounded by *lohras*, or enclosures of dry hedge, *bar*, and are usually *kachcha*. The menials' huts are generally of reed, *kâñâ*, and rarely of mud.

In the Ubha the Wnttu, Joya, and peasant women generally may not have ovens in their houses, but must employ the *mâchhar*

CHAP. I. C.Population.The village.

to cook bread for their households. If this is not done, the *máchha..* and her husband at once get ready to leave the village. But in the cold weather the *máchhan* need not be employed.

Parda is rarely observed in the villages, except by the sacred tribes, such as the Sayyids, Qoraishis, Bodias, and Chisitis, and by wealthy landowners, to whose families water is supplied by *máchhans*. Other women, Muhammadian and Hindu, draw water for themselves from the village well, which is in or near its site. In the hot season, when the canals and channels are full of inundation water (*seú páni*), that water is freely used by all classes though it is not free from impurities.

Growth of population.
Table 6 of Part B.

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901:—

The population in 1871 was 438,699 (241,072 males and 197,627 females) and the density 29·2 per square mile. The increase in the decade 1871-81 was 30·7 per cent. Making every allowance for imperfect enumeration in 1871 it is clear that this decade was one of great expansion. Under the British Agency (1866-1879) the canal system was greatly extended and internal dissensions put down. The result was a considerable influx of population from the adjacent territories.

In the 1881-91 decade these causes continued to operate under the efficient rule of Nawáb Sir Sádiq Muhammad Khán, IV.

In the 1891-1901 decade the increase was 10·9 per cent. This was due to the colonisation of large areas in the Kárdáríis of Sádiqábád and Khánpur under that Nawáb, to the freedom of the State from epidemics in the decade and to the immigration of considerable numbers of the poorer classes from Bikanér, Jaisalmer and Jodhpur in the famine of 1896-97, as well as to mild assessments and general tranquillity.

The increase in population has not been by any means uniform

Kárdári.	TOTAL POPULATION.			PERCENTAGE OF INCREASE	
	1881.	1891.	1901	1891 on 1881.	1901 on 1881.
Total for the State	573,491	650,042	720,877	13·4	10·9
Minchinábád	..	77,265	91,285	18·14	6·48
Khaipur	..	68,360	74,732	81,871	9·3
Bahawalpur	..	75,519	90,031	91,551	18·7
Ahmadpur	..	26,393	105,505	123,015	9·47
Khánpur	..	143,515	158,072	160,637	10·14
Sádiqábád	..	112,143	130,417	154,470	16·29
Actual increase on previous census.	131,706	76,518	70,833	...	21·4

dáris of Minchinábád, Bahawalpur and Ahmadpur also show remarkable advances.

in the different Kárdáríis as the marginal table shows. There has been a universal increase in all the Kárdáríis since 1881, Sádiqábád showing the largest increase (41 per cent.); the Kárdáríis of Minchinábád, Bahawalpur and Ahmadpur also show

The following table shows the effect of migration on the population of the Bahawalpur State according to the Census of 1901 :—

		Persons.	Males.	Females.	Migration, Tables 8 & 9 of Part B
<i>Immigrants.—</i>					
(i)	from within the Punjab and North-West Frontier Province	40,754	21,702	15,002	
(ii)	" the rest of India	38,476	21,079	17,307	
(iii)	" Asia	401	418	43	
(iv)	" other countries	14	8	6	
	Total immigrants	79,735	46,297	33,438	
<i>Emigrants.—</i>					
(i)	to within the Punjab and North-West Frontier Province	23,172	15,481	12,601	
(ii)	to the rest of India	5,322	3,129	2,193	
	Total emigrants	33,494	18,610	14,884	
	Excess of immigrants over emigrants	46,241	27,687	18,554	

The bulk of the immigration is from the Districts, States and Provinces in India given in the table below. There is also a considerable volume of immigration from the countries outside India as shown :—

	Total Immigrants.	Number of males in 1,000 immigrants.		Total Immigrants.	Number of males in 1,000 immigrants.
Muzaffargarh	1,105	626	Bombay, including Sindh	4,643	523
Hissar	1,021	543	Rajputana	32,487	545
Lahore	1,098	622	Tachkitan and Afghanistan	460	910
Dera Ghazi Khan	3,648	617	Afghanistan	17	1,000
Ferozepore	6,955	581	Arakan	13	538
Multan	7,730	602	United Kingdom		
Montgomery	9,857	567			

The emigration is mainly to the Districts, States and Provinces noted in the table below :—

	Males.	Females.		Males.	Females.
Montgomery	3,116	2,870	Dera Ghazi Khan	2,087	1,323
Chenab Colony	578	463	Bombay, including Sindh	1,987	1,378
Multan	4,672	3,877	Rajputana	1,027	757
Muzaffargarh	1,995	1,812			

The State thus gains 46,241 souls by migration, and its nett interchange of population with the Districts, States and Provinces in India, which mainly affect its population, are noted in the margin.

Lahore	... ..	+ 1,451
Chenab Colony	... ..	- 1,034
Muzaffargarh	... ..	+ 2,402
Bombay and Sindh	... ..	+ 1,478
Rajputana	... ..	+ 30,703

CHAP. I, C.

Population.

Muhamma-
dans of the
Uhlā.

Qibla or Mecca, so that if she die during labour in child-birth she may do so in the posture in which the dead of the Muhammadans are placed in the grave. With the exception of near female relations and the midwife nobody is allowed to go to the mother. A woman in a state of impurity, or one whose children do not live, is not allowed to see her, until after the eighth day. Like Hindus the Muhammadans also tell the mother that she has given birth to a girl.

If the child is a girl, the parents give some gram in an old black *hāndī* (an old used pot) to the midwife; but if the child is a boy they give her a rupee, and the relations present also give her money, called the *wel*, according to their means.

Whether it be the hot or cold season the mother remains in confinement for one week. If in sound health she is bathed on the eighth day, provided that it is a Friday, or a Monday, which was the day on which the Prophet was born.

Bāng (or the call to prayer).—Whatever the sex of the child, the midwife sovers the navel-string immediately after birth and it is carefully preserved in a vessel. Afterwards the *mullah* (priest) is sent for to read the *bāng* (verses repeated as a call to prayer). This he does in a loud voice in the child's ears. If the child be a girl the *mullah* gets some wheat-flour and *gur*, and if a boy he gets a rupee in addition.

Ghutti.—After the *bāng* the oldest and most respected matron in the family gives the infant some milk mixed with sugar, and in some tribes, such as the Joyās, Wattūs, Baloches and Dāvidpotrās, water, in which a knife, sword, or any iron implement has been washed, is given to the child, the object in view being that it may grow up hardy and courageous. This ceremony is termed *ghutti*. The mother then puts on new clothes, and bathes a second time on the 21st or 24th day, after the birth. Her east-off clothes are the perquisite of the midwife.

Wehām.—The parents of the mother give her, on the 8th, 21st or 40th day, when she bathes, the *pinnis* (a mixture of *ghi*, flour, and *gur* made into balls, weighing generally about half a *pāo* each), and clothes, called the *trewar* for her and her child, and if it be a boy a *dupatta*, a cap and a *chola* or shirt, but if it be a girl a *ghaghri* or trousers and a *chunnī* or sheet are given. If the parents be rich they also give a silver bracelet, or *hastī*, a silver necklace, or a gold *molar* for the child.

Jhand.—Within the *chilla*, i.e., the forty days, and on the 8th or 21st day after birth the child's head is shaved. The *'aqiqā* is not common among the people of the Uhlā, but if observed a feast is also given to relations. Parents generally perform the *jhand* ceremony at home, but when they make a *manoli* or vow they keep a lock (*ehoti*) of hair on the child's head and vow to invite a *pir* if the child lives

CHAP. I, C. to a specified date, or to visit a certain shrine and there perform the *jhand*. A cow is generally given in alms on such an occasion.

Muhamma-
dans of the
Uthra.

Some people make the child put on a silver *hastī* on the last Wednesday of the month of Safr (the 2nd month of the Muhammadan year), every year until it is 12 years old. Some use the *hamzil* (necklace), adding a rupee to it every year. After the twelfth year the *hastī* or *hamzil* becomes the mother's property.

The above customs also prevail in the Lamma, but there are some differences. Thus on the occasion of a birth (whether the child be a male or female) a goat is sacrificed and the flesh distributed. No contempt is shown for a girl.

The head of a child is also put into a deep cup-shaped earthen vessel in order to make the back part of the skull grow round in form. No age is fixed for the *jhand* observance, but it is usually performed at three or four years of age at different shrines, such as—

- (1) Sáhib-us-Siar (near Sammasatta).
- (2) Sher Shah Sayyid Jalál Bukhári.
- (3) Makhdum Jahánián.
- (4) Fazl-ud-dín Ládlá, at which shrine the child is also swung.
- (5) Rájan Qattál (in Uch Sharif) (see Religious Life).
- (6) Hazrat Qibla-i-Alam (in Mahrúr in the Kúrdári of Khairpur East).
- (7) Pir Khális (in the *ildaq* of Minchinábád).
- (8) Bíwa Faríd (at Pákpatan).
- (9) Pir Channlar (in the Cholistan near Derawar).
- (10) Bahá-ud-dín Zakariya (at Multan).
- (11) Jamal Darwesh (at Uch Mogla).
- (12) Bandagi Sáhib (at Uch Giláni)
- (13) Shaikh Hakim (at Mau-Mihárák).
- (14) Jetha-Bhutta (near Khánpur).

The offerings made at these shrines consist of *atta ghatta* (i.e., flour, sheep, &c.). Before starting to perform the *jhand* ceremony at a shrine it is necessary to keep a fast, which is broken with *lappi* (a mixture of *gur*, *ghi* and wheat) on arriving at the shrine. The barber gets as much silver as the hair weighs.

The '*aqiqah*', if performed, must be within seven days after the birth. The '*aqiqah*' is a purely religious observance, in which the head is shaved, but the difference between it and the *jhand* is that the *aqiqah* is a *munotí*, and can be performed at any time convenient to the parents, whereas the former is a religious act.

and must be performed within seven days. At aa 'aqīqa goats are CHAP. I, C. killed and relations feasted, or the flesh distributed raw. When the Population. flesh is cooked the bones are carefully buried.

The *doyn* ceremony is observed among the zamīndārs of Bahāwalpur and Ahmadpur. On the 6th or 11th day after birth *chillre* or small leaves, also termed *doyān*, are cooked, dipped in syrup and distributed among the brotherhood.

Muhammad-
ans of the
Ubba.

Circumcision.—Circumcision is termed *sunnat* or *sunnatān* in the Ubba and *tahor*⁽¹⁾ in the Lamma. No age is fixed for the rite, some performing it a few days after birth, but it is generally performed before the age of 12, at the door of a mosque.

In villages the girls sing songs on this occasion, and distribute boiled wheat, called *ghuuguniān*, mixed with sugar, among the brotherhood. In the Lamma the rite is called *shādi*, cooked rice is distributed, and among the agriculturists the boy's mother remains standing with the Qurān on her head while the operation is being performed, bor female friends standing round her while she dips the hem of her *ghagrā* or skirt in a *kunali* or earthen plato filled with water. The foreskin (or *khol*) is preserved in a secure place: thus in tho Ubha it is buried in a pit in the floor dug in the part under the water-pitchers, where the ground is always wet. The father of tho boy is given money or sweetmeats by his relations and friends on this occasion.

In the Ubha the barbers, and in the Lamma the *Pirkāins*, are employed for a circumcision.

While a boy is being circumcised those round him tell him to slap the *Pirkāin*, who receives from the father as many rupees as the child gives him slaps. The parents, however, usually direct the boy not to slap him as they will have to pay for it.

Rasūlia.—A child who is born naturally circumcised is called a *Rasūlia* (from *rasūl*, prophet), because the Prophet Muhammad was born circumcised. The *Rasūlia* therefore is exempt.

During a first pregnancy two ceremonies are generally observed:—

Birth
ceremonies :
Hindūs.

Pregnancy.

(1). The *adh-gabb* (or mid-pregnancy)—The parents of the girl send sweetmeats, such as *chūri*, &c., to their daughter in the fourth or fifth month.

(2). *Kanjī*⁽²⁾—In the seventh or ninth month the parents of the girl send clothes for her and her husband, with *chūri* and other sweetmeats for herself, and make clothes for the hoped-for child to ensure its being a son. They also give their daughter finger-rings.

(1) Labor=purity.

(2) The *Kanjī* is also observed on a subsequent pregnancy.

CHAP. I, C. On the other hand, the husband's father performs a third ceremony, the *dew-dhami*. This consists in lighting a lamp in a corner of the house, preparing an offering of Ganesh and worshipping ancestors. While worshipping he stands with his face turned to the north or towards the Ganges. He must undo the string of his *cholā* or shirt while prostrating himself, as it is believed that, if he does not do so, the gods will not accept his devotions.

The *Kanji* ceremony is also observed during a second and any subsequent pregnancy.

**Accouche-
ment.** Delivery is effected on the ground; and after the child is born the mother is seated on a mat or cassock (*kiri*) of reeds. During her confinement she is attended by a midwife and her nearest relatives. Special care is taken not to allow a sweepersess, or a woman in a state of impurity, to enter her room, so much that even the voice of any such woman would not be allowed to reach her ears. As a further precaution, a knifo, sword, ploughshare, or a piece of iron, is placed under her pillow, and close to the outer wall of the house a pit is dug, or a *kundli* (earthen vessel) filled with water is placed there. A fire of goat's dung is also kindled at the door, and a bundle of *mendhi* leaves dipped in water is often hung at the outer door, so that the water trickles from them. All these three articles—the iron, fire and water—are believed to be three deities who protect the child against demonical influences.

If a mother gives birth to a son the women round her tell her that she has given birth to a girl, the idea being that the joy felt by the mother on hearing of the delivery of a son acts detrimentally on the coming out of the secundines.

On the birth of a boy the kindred are informed through the barber, and the Brâhman is immediately sent for to note the precise time of birth and prepare a horoscope. He ascertains the planet under which the birth took place, and greets the parents if it is auspicious, or, if the reverse, warns them to take measures to avert the evil. In the case of an unlucky birth the following remedies are used to counteract the evil influences of the various planets as noted against each:—

Saturn: seven kinds of grain, or anything black, such as iron or a black buffalo, should be given away in charity.

Mars: articles of a red colour, such as copper, *gur*, cloth dyed red, oil, &c.

The Sun: articles of a reddish colour, such as *ghî*, gold, wheat, a red coloured cow, &c.

The Moon: articles of a white colour, such as silver, rice, a white cow, white cloth, &c.

Mercury and Venus : articles of a green colour, such as *mung* (a kind of pulse), green cloth, or fruit, such as oranges, &c. CHAP. I, C.
Population.

Jupiter : articles of a yellow colour, such as yellow cloth, gram-pulse, yellow sweetmeats (*nukhlî* and *laddû*), gold, &c. Accouche-
ment.

To avert the evil effects of Râb (or ascending node) : cocoanuts, ghî, sugar (*khnd*) and *mâsh* (a kind of pulse), and that of Kret or typhon (the descending node) : *smasd* (a kind of sweetmeat) and bluish cloth are given by way of charity.

The above is termed *girah-pûj* (or worship of the planets).

Sotak or
Chbut.

The family in which a birth has taken place is considered impure (i.e., in *sûlak* or *chhûl*) for eleven or at most thirteen days, and with the exception of its actual members all others are strictly forbidden to eat anything from the house.

On the thirteenth day all the earthern-waro is broken and the iron and copper utensils purified. Brâhmans are invited and fed. This ceremony is termed *chola* by the Kirârs in general, while the Banis of Minchinahad call it *dasothan* (from *das*, ten, denoting that the ceremony is observed after ten days have passed).

The name *chholâ* is due to the fact that the child is clothed with a *chholâ* or shirt on that day.

The mother bathes on the sixth day after birth and again on the *dasothan* or *chola* day.

Chbut.

She is looked after carefully till the *chholâ*, and during this period is not allowed to come out of her house, but after that the restriction is removed.

On the night of the *chhati*, or of the *dasothan*, the members of the family, in consultation with the Brâhman, propose a name for the child. The Brâhman ascertains the auspicious moment (*logan*) and utters one of the 35 letters of the Gurmukhi or Shâstri alphabet, and the eldest of the family chooses a name, beginning with the letter uttered by the Brâhman, e.g., if the Brâhman names the letter *khakha*, the name proposed by the elder must be Khilandâ Ram, Khem Chand, or some other name beginning with *kh*.

If there be no male elder in the family, the right of naming the child devolves upon the eldest female.

The name of a girl is generally fixed upon by the members of the family themselves without consulting the Brâhman.

A peculiar ceremony is performed on the *chhati*-day. The mother is seated on a *kiri* of reeds; and six sticks of reed, to which are affixed iron spikes to represent arrows, are placed so as to point towards her pillow. These sticks are lent by neighbours for use on

CHAP. I. C.

Population.

Accouche-
ment.

such occasions. The *bukí* (account-book) is placed near her, with a pen and inkstand, or sometimes the *tahí* alone is placed in a *topa* (a measure), opened at a page which shows a largo balance due from a debtor. The omen drawn from this is that the child will turn out a great banker or money-lender, and it is also believed that *Bid-Mádá* (the goddess of Fortune) makes in the *tahí* entries of wealth and prosperity for the child. If in the period of 13 days a death occurs in a neighbour's house, great care is taken not to let the mother hear the sounds of mourning. Well-to-do Kirárs manage this by beating a drum day and night, while poor people beat trays to drown the sounds.

Some Kirárs do not employ their own Bráhman for the *cholá* ceremony, but visit the temple of Mátá Rání at Kahrór, Ádamwáhan (in the Multán District), or Jaja in Khánpur Kárdárí, where, after making offerings, they get the child clothed with a *cholá* by the Bráhman of the temple. The offerings consist of money, cocoanuts and *chúri*.

Ghutti.

Two or three hours after birth the navel-string of the child is severed, and immediately after it is given a dose of *ghutti* or *janamghutti* (a mixture of aniseed, sugar, &c.,) which can be had ready-made from druggists. It is usually given by a Muhammadan midwife, who serves all Hindás at births, and they do not object to her touching the mixture, the child not being considered a Hindu until the *cholá* ceremony has been performed. Sometimes the maternal or wh to that it inverts all the diseases of infancy.

Jhand.

The mother often makes a vow before the child is born to take it to some temple for the *jhand* (or hair-shaving rite). This ceremony is performed from fifteen months to four years of age on the Dasehra or Baisakhi day, but some Kirárs merely ascertain an auspicious hour from a Bráhman and then perform the rite. The whole head is shaved. On this occasion the brotherhood and Bráhmans are fed.

The *bodí* (or lock of hair) is allowed to grow afterwards on the occasion of a relative's marriage.'

Women who have made a vow to visit a particular place, such as the Darbár Sáhib (the Golden-temple at Amritsar), the Ganges, or a saint's shrine, go there to perform the *jhand*. Kirárs of the Ubha generally visit the shrine of Báwa Faríd at Pákpatan on this occasion.

Women who have not made any such vow observe the *jhand* rite in an auspicious hour fixed by a Bráhman, in a temple, a *shivála* or *akharaméla*.

The number of males in every 10,000 of both sexes is shown below :— CHAP. I, C. Population.

	Census of	In villages	In towns	Total	Sex. Table 16 a Part B.
All religions	1871	—	—	—	5,423
	1881	—	—	—	5,453
	1891	—	—	—	5,461
	1901	—	—	—	5,459
Census of 1901	Muslims	—	—	—	5,474
	Hindus	—	—	—	5,734
	Sikhs	—	—	—	5,963

The marginal table shows the number of females under five years of age to every 1,000 males, as returned in the Census of 1901.

Year of life.	All religions	Hindus	Muslims	Sikhs
Under 1 year	913.3	929.5	947.7	746.3
1 and under 2 years	971.5	912.7	984.2	745.3
2 " "	987.1	925.9	977.6	741.2
3 " "	978.3	933.8	979	889.9
4 " "	872.8	924.6	867.5	634.2

is fairly good. Prior to the establishment of the Agency in 1866 female infanticide was practised by certain tribes, such as the Joiyas, but it is now extinct, though its effects still survive in the general tendency to treat girl children with less care than boys.

CIVIL CONDITION.

Celibacy is disliked and avoided, for *chhare eir sare, ap pakende rotiau, ap bharende ghar*, “bachelors are unlucky because they must cook their own food and fill their own pitchers.” And a bachelor’s character is said to be

Chhare gho de ghar.

Tarapp de bari uta chare.

“Bachelors are like pitchers full of *ghi*; they climb a *beri* tree at a leap.” Matrimony is a far more expensive business for the Hindus than it is for the Muhammadans, and the latter are simpler in their religious and ceremonial observances than the former.

Table 14 shows the age distribution of the unmarried, married and widowed of all religions.

In this State the Hindus are given to infant marriage, but Muhammadans usually defer it until the girl has attained puberty; and even if a girl is married at an early age, the *sirmel* ceremony is only held when she has reached that age. Nevertheless, women marry early as compared with men, and very commonly men of full age or even old men are married to young girls. Among Hindus marriage, as a rule, takes place between 4 and 12, and among Muhammadans between 12 and 25.

CHAP. I. C.

Population.

Polygamy.

Polyandry is unknown, and polygamy is only practised by the well-to-do zamindars, tribal chiefs and public servants, who draw good pay, whether Hindus or Muhammadans. The Hindus of this State are, to a great extent, influenced by Muhammadan customs and ceremonies, and do not consider polygamy objectionable.⁽³⁾ Some of the Sayyids and Qoraishis, who usually give their daughters in marriage to a near kinsman and have thus a very limited circle of allies, prefer to give a girl as a second or third wife, within the degrees allowed by Muhammadan law. Some of the Jats and other agricultural tribes out of prejudice against the name of father-in-law do not marry a daughter at an early age, and, even if they marry her early, postpone the observance of the *sirra* ceremony for a long time.

Efforts have been made by officers from time to time to remedy this but without tangible results. Owing to this cases under Section 498 of the Indian Penal Code are often brought in the courts, and, although the offence is compoundable by law, yet taking into consideration the evil consequences of the custom, the authorities of the State have left it to the discretion of the courts to accept a compromise in such cases or not.

Marriage
ceremonies.
Muhammad-
ans of the
Ubha
Betrothal.

The marriage ceremonies in vogue among Muhammadans in the Ubha aro as follows:—

As a rule the men of the family, in person or through a *mirdai* or a barber, first settle the preliminaries, and then the boy's father (*putreta*) with a few relations pays a visit to the girl's father (*dheta*), taking with him a silver *hassi*, *kaiyan*, a *pathi mundri* (or finger-ring), a *trevar* (i.e., a set of three garments, *ri-*, a petticoat (*ghagra*), a sheet (*chunni*) and a *kurta* with a pair of embroidered shoes (*kannedér* or *binali*), some *gur* (to be distributed among the girl's relations) and a few rupees (well-to-do zamindars give from Rs. 21 to Rs. 40). The *dheta*'s relations come out to receive the *putreta*'s party, and when the two parties are seated, one of the girl's party says: *niyat khair akho*, i.e., "pray for the good of the couple."⁽⁴⁾ This marriage prayer is called the "*dúá-i fitiha-khair*," or prayer for blessings on the couple. The *dheta* barber now distributes *gur*, presents a *lungi* on behalf of the *dheta* to the *putreta*, and then tries to seize his *charar* and keep hold of it until he gets a rupee from him. Then all present congratulate the parties, repeating *mubarak*, *mularak*! No feast is given on this occasion.

Roti Khawan.

After the betrothal and before the marriage the *roti-khawan* is observed, thus:—The boy taking Rs. 11 with him goes to his father-in-law's house, and drops the money into the dish in which

(3) The number returned as having two or more wives, in the Census of 1901, was Hindus 43 and Muhammadans 677, but the actual numbers are far greater and the Census figures are much below the mark.

(4) Lit. "proclaim the honourable intention."

food is given him. The girl's parents take these rupees and give him a *lungi*, and sometimes a silver or gold ring as well. The boy remains at their house for one night. The marriage is celebrated not less than six months and not more than four years after this observance.

CHAP. I. C.
Population.
Roti-Khawan.

At the Id, or the last Wednesday in the month of Safr which follows the *roti-khawan*, the boy's father sends the girl shoes, clothes and *pinnián* (a kind of sweetmeat) or *seriyán* (vermicilli), a pair of shoes or sometimes a rupee and some *ghi*. The boy also takes a stout rope and a coloured board (called *pirhi* in the Ubha) to her house and there swings his sister-in-law and other girls of the village (who are also regarded as his sisters-in-law). This ceremony is general among the *Wattú*, *Joya* and *Kharl* tribes.

The Bikhris, and a few other tribes in the Ubha observe the *julká* ceremony, which is thus described.

Two or three days before the date of the marriage is fixed, the members of the bridegroom's family go with the *sabha* (or best man) to a tank, or a well or canal, and there the latter endeavours to kindle a fire under a pan of water, while the others try to prevent his doing so and throw the water in the pan over each other, and return to their homes with dripping clothes.

The date for the wedding (or *gandh* having) been fixed the boy's father sends Rs. 21 as a *lág* (or due) to the girl's father, and invites his friends and relations by sending them a *mauli* or thread in which knots are tied. The brotherhood or *mel* is next given two feasts, called *roti*. Before the departure of the marriage-procession the boy's sisters and brother's wives (*bharjáis*) bring pitchers (*gharolis*) filled with water, with which the barber or *máchhi* (the village baker) bathes the *ghot* (or bridegroom) over a basket (*khárá*). After this the barber is paid his due, and the *tambol* or wedding presents are given. The amount of the *tambol* varies from Re. 1 to Rs. 101. Like the Hindus the *Joya* and *Wattú* tribes observe the *jandi* cutting rite. When the marriage party reaches its destination the *dheta*'s women receive them with abusive songs or *sithinis*. A lamp placed in a sieve is hung over the gateway of the girl's house and this the bridegroom must break. The girl's *ghagrí* (or petticoat) is also thrown over the boy's head and round his neck. The bride's sisters also crack jokes with the bridegroom. Finally a few members of the brotherhood and the *Mullah* read the *nikáh*.

Ubarjáis.

The father usually gives the following articles to his daughter:—A silver *jori* (*jori* is a small ear-ring with silver pendants), a gold nose-ring (*nath*), a silver *buhutta* or armlet, a *chur* (of 5 or 7 *tolis*), an iron-grate (*chullh*), a *karchhi* (or iron ladle), a cup, a tray, a fan, a *piltár*, a small *piltár* or basket, a *surme-dáni* (or a box for antimony), a quilt (*lef*), a plato, a pillow (*sarkána*), a *máhára* or curtain of a red colour to keep off mosquitoes, bedding (*icházónán*),

Dowry.

CHAP. I. C. a table-cloth (*kanduri*), a couch (*palangh*) and a square stool (*píhrá*).
Population.

Dowry. These articles cost about Rs. 40 or 50. He also gives his son-in-law a *lungí*, a turban (*pag*) and a silver ring (*mundri*), or (*chháp*), which cost from Rs. 4 to Rs. 10.

Sattowára. The bride stays six days at her husband's house, returning on the 7th to her parents, where she remains about six weeks. This ceremony is termed *sattowára*.

Parda. The bride keeps *parda*, i.e., does not show her face to her father-in-law for six or seven days, after which her veil is removed.

The marriage ceremonies in vogue among the Muhammadans of the Lamma are described below :—

Betrothal. Betrothal is called *manguán* or *mungeera*. On the date fixed for the betrothal the *putreta* or boy's father's party pay a visit to the *dheba* or girl's father, and this visit must be paid at night and on the 1st, 5th, 7th, 11th, 14th, 17th, 19th, 21st, 25th, 27th, or 29th of the lunar month. The bridegroom accompanies the party which takes a quantity of *patásás* (sugar cakes) with them, and on arriving at the girl's house the *dná-i-satiha khair* or *niyat-khoir* is observed, the ceremony being begun by the person who arranged the betrothal. After this the parties exchange congratulations and the bridegroom is given a *lungí*. The boy's father usually distributes the *palásás*, while the bride's father entertains them with milk. The bridegroom's party returns home the same night. Subsequently a party of women visit the girl's father on behalf of the bridegroom's father, taking with them *palásás* and a *trewar*, comprising a *bachhan*, in which are tied some coins (varying from annas 4 to Rs. 25), fruit weighing from $2\frac{1}{2}$ *páos*^(*) to 5 *sér*s, a bracelet, a set of bangles and a ring (or *pathi-mundri*), and these ornaments and clothes are put on the bride by the women.

In well-to-do families a woman who makes bangles accompanies the party to the bride's house and puts glass or ivory bangles on her. In other cases the bride is taken next day to a shop and the bangles are bought and put on there. After this the nose of the bride is bored, and as a compensation for the pain she is given $1\frac{1}{2}$ *chhatáks* or $1\frac{1}{4}$ *páos* of sugar-candy. Finally the visitors are feasted with *choba* (rice or bread with *ghí* and sugar) by the bride's father, but nothing that has been cut with a knife, such as meat, is given them. This ceremony is termed *nath-súrá*.

Chandránán. On the first day on which the new moon is seen in the lunar month following the betrothal the bridegroom visits his father-in-law in order to congratulate him on the new moon, and takes his meals in his house. This is termed *chandránán khíwan*. The bridegroom drops from Re. 1 to Rs. 10 according to his means in the plate in

(*) A *páo* = $\frac{1}{4}$ of a *sér*.

which food is given him, and his father-in-law in return gives him CHAP. I, C. a ring. Population.

After the *chandráván* on both the 'Ids, on the 'Ashúrī (the 10th of Muharram), the *Shab-baráí* and the last Wednesday in Safr the boy's father sends uncooked food (rice, ghi, sugar, &c.) to the bride. Here, again, nothing that has been cut may be sent, and this rule is observed even on the *Baqr-'Id* day (the festival on which sheep, &c., are sacrificed). Chandraún.

The father of the boy, accompanied by his brotherhood and taking with him some *gur* or *putásas*, visits the bride's father, and after consulting him fixes dates for the following ceremonies :— Gandhis. Píwan.

- (1) the *mendhí kholan-dí*, or unbraiding the hair;
- (2) the *chikún-dí*, the day on which *batndí* is rubbed on the bodies both of the boy and girl, and on which the *gándás* are tied; and
- (3) the *dho-e-dí*, the date of marriage.

These dates are generally fixed at some intervals, thus if the 11th be fixed for the *mendhí*, the 14th and 17th are fixed for the *chikún* and *dho*, respectively.

From the date of the *chikún* ceremony till her marriage the bride wears dirty clothes and is said to be in *máyán*, which the bridegroom also observes. The beating of drums, &c., begins from the very date of the *chikún*. On the day of the *dho* the bridegroom mounts the *khárn* (a basket) and breaks some *chhunis* (small earthen covers for pitchers, &c.).

The marriage-procession starts in time to enable it to reach its destination at the time of the *zuhr* (the second prayer, recited between 1 and 3 p.m.), or in the first quarter of the night. Villagers prefer to receive the party at the *zuhr* time, while townspeople prefer the night.

Drums, trumpets, &c., are carried on the back of a camel along with the marriage-procession, and on arriving at the bride's village the bridegroom and his best man (*sábólá* or *sarbólá*) are made to stay apart in a hut (*sahal*) where they remain till the *nikdh*. But this custom is more general in villages than in towns.

The boy's father usually takes with him some fruits; *gur*; *til*, *shakkar* (sesamum and sugar mixed); *haesi* (necklet); ring; *tarore* (an ornament worn on foot); *bukhatte* (armlets); *takhtí*, *dawátin*, or *patrián* (square pieces of silver worn round neck); all of silver; *nath* (a gold nose-ring, which, however, is more generally given by the townspeople); and *tarevar*, or *tarezr*, three garments, *riz*, *bochhan* or *dopatta*, *cholá* or *kurta*, and *ghazra* (petticoat) or *suththan* (trousers): a *ghagra* being given by the Jat tribes in general and a *suththan* by the Biloches. Dowry.

CHAP. I. C.
Population.
- Dowry.

In villages the bride's father generally gives no feast to the bridegroom's party, and in towns too this custom is practised but rarely.

In the morning a *vakil* (guardian) and two witnesses go to the bride to ask her consent to the contract, and when she gives it the *nikah* ceremony is performed according to Muhammadan law. The harhor or the *mirasi* distributes *til*, *shakkar* or sesamum and sugar among those present.

In villages the bride is taken to her husband's house on the back of a camel, ox or a mare, while in towns she rides in a *rath* (chariot) or on a mare, the custom of using a *doli* or palanquin not being in vogue in this tract.

Sattowára.

Three or six days after the marriage the bride's mother and relations visit her, and in their presence and that of other women of the brotherhood the couple untie each other's *gánás*. This is termed *gáná-chhoran*. The women of the bride's family distribute *tik-e* (a kind of sweetmeat) and those of the bridegroom's *chúni*, and the women of the brotherhood put *patásás* in the bride's lap. This ceremony is called *gadd*.

The bride is taken back to her parent's house on the 4th night and stays there for an hour or two only. (This custom is more general in towns.) On the morning of the 4th day both bride and bridegroom visit the house of the former's parents and there take their supper, after which they return. This ceremony is termed *sattowára*.

Marriage
Ceremonies
among Hindus.
Betrothal.

Among Kirárs the preliminary arrangements for the betrothal are settled by the women, which done, the fathers and other male relatives of the pair meet in a *dharamsála* or *thákardwára*, where the *dheta* (bride's father) generally presents a rupee, a coconut and a turban or *lungi* to the *putretá*, the bridegroom's father. Upon this the assembly congratulate the two fathers and the betrothal is held to be complete. No presents other than the above are exchanged. The ceremony of betrothal is performed without regard to age, and sometimes children yet unborn are betrothed. Betrothal depends on the parents' consent, and not on the wishes of the pair. Khatris and Bráhmans likewise perform betrothals in this way. The Bráhmans, however, also observe the ceremony called *kesar-wali chithi* (a letter sprinkled with saffron) if the bride's father lives at a distance. This consists in sending a letter to the bridegroom's father; accepting the latter's offer of the betrothal, by a Bráhmaṇ or sometimes through the post.

Some super-
stitions con-
nected with
betrothal.

Among the Kirárs in general some curious superstitions prevail. Their principle is that betrothal cannot be annulled unless the boy becomes impotent, leper or otherwise incurably diseased. If then the bride or bridegroom falls dangerously ill the ceremony called *mathe-lagáwan*⁽⁶⁾ is performed to cancel the betrothal. Thus, if the girl be

at the point of death the boy goes to her and standing by her death-bed gives her some sweets, saying '*hán káki mithai ghín*,' 'dear sister, take this sweetmeat,' and she must reply '*lái bhiráwd*, 'brother give it me.' If the boy be sick the girl performs the same ceremony. This cancels the betrothal contract, but if the sick child recover and the parents of the couple agree to the renewal of the contract fresh betrothal ceremonies are again performed by the parties in the ordinary fashion. The *mathe lagáwan* must be done at the house of the sick child; but his or her parents would not allow this, as it would bring calamity on their family, so they do their utmost to prevent it. If they knowingly permit it no other Kiráur will contract an alliance with them. Consequently guards are posted at the door of the sick child's house to prevent the intruder who makes every effort to do so. Both sides resort to violence, so much so that sticks are sometimes used and serious affrays ensue. Disguise is even sometimes resorted to in order to obtain access to the sick child; for instance, in the garb of a sweeper, etc.; but if this too fails, it is sufficient for the betrothed to strike his or her forehead against the wall of the sick child's house. This knocking the wall, which is termed *sawan*, must be performed within four days from the sick child's death, after which it is of no avail. If a child fails to perform the *mathe lagáwan* or *sawan* he or she cannot get a second betrothal, being regarded as ill-starred; but if the ceremony be duly performed, he or she is considered purified, and can freely contract a second betrothal.

CHAP. I, C.
Population.*Sawan.*

After the completion of the betrothal no presents are exchanged by the parties, though Khatris send some presents for the girl on festive occasions; but in Bahawalpur people usually give clothes, sweetmeats, toys, etc., to a son-in-law or daughter-in-law, and this custom is termed *subhá*. The Bháhrás give ornaments in addition to the abovementioned articles, and call the usage *pasni*.

Subhá.

The Hindus have two distinct forms of marriage:—

- (1) The *brahm biáh*, or marriage in which the bride's father, so far from receiving a price gives her as much as he can afford.
- (2) The *aur biáh*, or marriage in which the father receives consideration, the amount varying from Rs. 200 to Rs. 500.

Marriage
ceremonies;
Shadi
or
Bihá.

The latter is in vogue among the lower, and the former among the higher, classes.

Marriage is forbidden in the months of Chet and Poh, during the *Singh-gat* which occurs every twelve years and usually lasts 13 months, and the 2½ months, every year during which the planet Venus is invisible. No particular date is fixed to consummate marriage after the betrothal. It depends on the choice of the parents. When an understanding is come to, the *putreta* sends a message to

CHAP. I. C. the *dhetá* asking him to come and receive *gur*, termed the *báli dā* Population. *mir* (or *gur* for the bride). The latter together with a number of his relations visits the bride's house where he takes morning and evening meals. *Kesús* (flowers of the *dhak* tree) are boiled and the yellow water thus obtained is sprinkled over the bridegroom's party after the former meal, and then the bride's father presents four *lungis* and three other clothes (a *lungi*, a *dhoti* and a turban or two *lungis* and a red turban) to the bridegroom's father, and his companions are each given a rupee and a cocoanut.

The *Dakhandá* Aroras call this the *murhe* ceremony and observe it thus :

The bride's father sends, through his *Bhát*, from Rs. 5 to Rs. 25 in cash, and an equal number of cocoanuts : from 5 to 11 seers of *gur*; and the same amount of rice and butter; with turmeric, *jalebis*, a cup, sugar, vegetables, women's clothes (usually one suit) and a cow, to the father of the bridegroom, and these things are shown to his brotherhood, who in return present rice and dried fruits cooked together (termed *giriki* or *chhannau*).

Next the fathers of the pair consult their Bráhmans who ascertain in concert the *sáh* or *mahúrat* (lucky hour), and prepare two statements, called the *kaj-ganetra* (marriage programme). These are first plastered with *gur* and then *kangú* (a colour prepared from red turmeric) is sprinkled on them. Pictures of Ganesha⁽⁷⁾ are then drawn on them and worshipped.

The *kaj-ganetra* gives the times astrologically fixed for the following ceremonies :—

Cháng. The fathers of the pair each invites seven young girls of his brotherhood to his own house.

These girls are called the *sati-suhágans*—*suhávan* is a young woman whose husband is alive, and the object of this ceremony is that the bride may never become a widow. They grind the flour to be first used on the marriage days as a good omen, the remainder required being obtained elsewhere. When this is done gram is soaked in water and distributed among the people of the village. The father of the bridegroom sees his near kinsmen personally and invites them to the marriage feast. Other relations are sent a clovo in token of invitation, but this is usually only sent to those who have to give a *tambol* (present).

Pán-mohls. The parents get the dresses to be worn by the pair on the marriage day dyed in their own homes at a particular moment fixed in the *kaj-ganetra*. This dye is also prepared by the seven *suhágans* who grind the *pán* or dye to powder in a mortar (*mohla*).

(7) The picture of Ganesha is always drawn when beginning any writing, even in writing ordinary letters or the daily *khárd* or *bahi* (account-books) it is not neglected. The figure drawn to represent Ganesha is read thus—"Sri Ganesha annamá," which means "O God Ganesha, I bow before thee."

The seven *suhágans* generally grind about half a seer of wheat. CHAP. I, C.
and the flour thus made is put into the *kúhli* (an earthen bin to
store flour in) on the first *ámáras* that follows, i.e., on the 29th of
the lunar month, where it remains till the marriage is over, after
which the flour is taken out of the *Lúlli*, mixed with a large quantity
of other flour, and then baked into bread and eaten by the married
couple and other members of the brotherhood.

The fathers of the pair worship the nine planets.

Nau-Ori or
dewa dhámi.
Jind-eori.

This ceremony is in reality a repetition of the *chung* and is
sometimes called the *chhoti chung*.

Oil is rubbed on the heads of the bride and bridegroom in their
respective houses.

Tel-pina.

When *mutak-bándhna* is done the procession marches towards the *dheta*'s house, a diadem (*mutak* or *mukat*) of paper or of silver is put on the head of the bridegroom; but the bridegroom may neither bathe nor put on new garments when going to his father-in-law's house, remaining in the dirtiest possible clothes till he reaches the *dheta*'s.

Mutak-
bándhna.

Before the marriage procession sets out the father of the bride-groom gives a feast of *stid* (prepared of coarsely ground wheat and *gur*) and rice to the residents of the village. The procession usually starts in the day time. When beyond the boundaries of the village the bridegroom cuts a branch from a *jandi* tree, getting a sword from the *chaukidár*. While he is so engaged the Bráhman fastens the corner of the *dopatta* or *chaddar* of his sister or niece to the *chola* or *chaddar* of the bridegroom (*ghot*) and makes him move in a circle, followed by the sister or niece, six or seven times, at a slow pace. This circumambulation is called the *lárán* or *láwen*. The branch of the *jandi* so cut is taken back to the house by the mother and kept safely. When the *ghot* performs the *lárán*, his mother or paternal aunt takes a small basin full of water on her hand, turns it round over her head, in the form of a *si-wárna* (as is done by the courtiers of a native ruler in presenting *nazars* to him at a *Darbár*) and drinks the water in the basin. This she continues to do until the *lárán* are over. When the procession nears the bride's village some people of her party come out to meet them and indulge in practical jokes and try to lead them astray. When the marriage-party reaches the village, the bride's party give them a reception termed *Rám-sat*. At the door of the *dheta*'s house the *khoja*⁽³⁾ (or *kotána*) erects a *pattal* of reeds to prevent the marriage-party from entering. The bridegroom's father then pays the *khoja* a rupee, and spreads the *pattal* on the ground and the marriage-party and the *ghot* sit on it. The bridegroom's father then sends some clothes and ornaments to the bride's mother and she sends him a set of feminine garments. Meanwhile several girls, with the bridegroom's sister-in-law, if he has one, at their head, visit the bridegroom, and

Janj or barát.
The mar-
riage proce-
ssion.

(3) The *Khoja* or *Kotana* is the *Musallí* of the Punjab, i.e., a *Chahru* or *sweeper* converted to Islam.

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Population.

play at *khodaknás* with him. The *khodaknás* are called *songidáwan-wádrá* in the State, and can be got ready made from an apothecary. The *dáwan-wádras* are sugar-balls, ten in number, of the size of an apple, and they are put in a brass plate by the girls and presented to the *ghot*, who is asked to pick them up, but when he tries to do so they are snatched from his grasp, and, until he picks them all up, he is teased by the girls who often slap him during the game.

After the game is over the *jájuk* (or priest) measures the bridegroom, with a *mauli*, thread, from his feet to the *mutak*, and puts the thread in his sister-in-law's tray in which the *khodakna* game was played. This measuring of the *ghot* with the *mauli* thread and placing it in the *sáli*'s tray is called *pashkora*, and is regarded as a *rakh* or protector of the *ghot*. It is included in the *káj-ganétrá*. The *dhela*'s party then present the *ghot* a cup of milk to drink, which, however, is first sipped by the *kaurár*, who puts some of her saliva into it to ensure, it is believed, the perpetual love and adherence of the husband. The *ghot*, aware of the device, throws the milk away. Then he is taken to the threshold of *kaurár*'s house, where the ceremony of *lassiper*⁽⁹⁾ is observed, thus:—

Lassiper.

A largo wooden dish is filled with *lassi* (diluted milk), and in it the pair put their right feet, the bridegroom placing his foot over that of the bride, the latter has in her foot a piece of *gur*, which the bridegroom tries to snatch away by force; and during this struggle the sister of the bride and other girls (*sahelián*) throw an old *ghagri* (petticoat) belonging to the *kaurár* over his neck and then tie it as if his neck were her waist; the idea being that by so doing the bridegroom will always remain submissive to the bride.

Immediately after the *lassiper* ceremony, or a little before it, the *sabála* (who is always the bridegroom's sister's husband, his sister's son, or if none are available a boy of the family in which a girl related to bridegroom is married), performs the ceremony of *neori* (or rope) thus:—

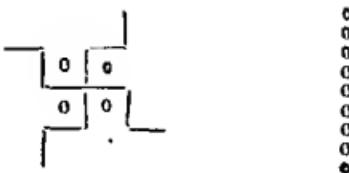
Neori.

A piece of rope is fastened so as to hang from the lintel or upper part of the door (*dahliz*). The *sabála* cuts it with a sword, or a knife (*chluri*), which he afterwards makes over to the bridegroom's mother-in-law or sister-in-law, to signify that he has thrown down his weapons.

To make fun of the *sabála* the *neori* (or rope) is wrapped round an iron wire which the *sabála* cannot cut, in spite of repeated attempts, while jokes are made by the girls at his lack of strength, and much humour prevails among the matrons standing by. The bride and bridegroom are then allowed to enter the inner chamber and bathed on two separate *khárdás*, after which they are made to put on new clothes and seated on two other *khárdás*. These clothes are supplied by the bride's father.

(9) *Lassiper* and *neori* are neither included in at the *káj-ganétrá* nor is any special time fixed for their observance.

The *wedi* :—Now comes the time for the *wedi*, which is a part of the *kāj-ganetrā*. The bride and bridegroom are seated facing the population. Ganges and the Brāhmaṇ draws *Ganesh di lakir* (or the lines of Ganesh) thus :—



The *swastika* is to represent Ganesh, with nine small circles opposite it for the nine planets. He places some *chamba* flowers, rice, *gur* and two *takds* (the Bahawalpuri copper coin) in the figure of Ganesh, while in the nine circles he puts the following colours :—

Kangu⁽¹⁰⁾ (also called *rori*, as generally in the Punjab). *Sandhūr* (vermilion). *Gulab* (pink). Powdered *mehndi*, or *honna* (green). *Hurmachi* (red). *Sirāla* (blue-black). Dead black is prohibited. Turmeric (yellow).

This done the Brāhmaṇ recites the *wedi*, and while he is so engaged the bride and bridegroom each hold a lamp of kneaded dough in the right hand: the hand of the latter resting on that of the former. This ceremony is called *hath-lewa* or *hath-mel* (taking or joining of the hands). Meanwhile the Brāhmaṇ performs the *havān* or *hom* ceremony, pouring walnuts, barley, grit (*ghī*), sesamum, honey and sugar by means of a wooden-ladle, shaped like a human hand, into the fire. When the recitation of the *wedi* is nearly complete, the couple go thrice round the figures of Ganesh and the nine planets. During this circumambulation, which is termed *lāvān*, the skirt of the bride is kept fastened to that of the bridegroom, this is called the *pallopalli*. Without the rounds (or *lāvān*) the *wedi* is *kachchī*, or incomplete; but when they have been performed the *wedi* becomes *palki*, or complete and binding. In the course of the *lāvān* the Brāhmaṇ makes the bride put on seven ivory bangles, other bangles being put on at any time afterwards. When the rounds have been completed the Brāhmaṇ separates their hands and makes them join their foreheads. This is the *sir-mel*. Then the couple stand with folded hands and prostrate themselves before the sun, addressing it according to the directions of the Brāhmaṇ, thus ‘*Sūraj bhagūñ deertā tūn sikhī hain*,’ i.e. “O Sun god, thou art a witness (to our contract).”

Doli (a palanquin):—The bride is then put in a palanquin andidden farewell.

(10) It is the colour with which Brāhmaṇs generally make the cross-marks (*tikas*) on their foreheads.

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Population.

Dowry :—A *dheta* of average income ordinarily gives ornaments worth Rs. 101⁽¹¹⁾ and one of better means gives 11 *tolas* of gold but if very rich he may give 15 *tolas* of gold but not more. People usually do not go beyond these limits, though if a man be unusually rich he may give more in secret. If he gives more openly he calls the portion exceeding the 15 *tolas* a *dán* (or gift), and announces it as given to the bride by her brother, mother, etc. This custom only obtains in cities among the Aroras who practise the *brahm-bidh*.

In villages 2½ *tolas* of gold is usually given, but the rich villagers give 11 or 15 *tolas*. Those who practise the *asur-bidh* give but very few clothes and ornaments.

There are no such limits fixed for the bridegroom's father : he may give as much as he can afford.

The bride's father usually gives gold ear-rings, silver *takhtián* (a kind of necklace), (*tawiz-tildáí*) and, if his means allow, he gives also a cow and a set of ivory bangles.

The bridegroom's father gives a *chamkáli* of gold (worn round the neck), a *katmáld* (neck ornament), a silver *husli* (a ring worn round the neck), a pair of *karian* (or foot bangles), *kangan* (bracelet), *gajre* or *paunhchidáñ* (bracelet), a silver necklace, *tore* or hollow *karian*, *charotri* or *chelkián* worn round the waist, gold and silver finger-rings, *chhalle* (or large rings enamelled), and a gold or silver *daoni* (an ornament worn on the forehead). The above are the usual gifts among people of middling position. Poor people give what they can, while the rich give as much as their means would allow.

Sattowárá :—The bride stays at her husband's home for one day, after which she returns to her parents. This is termed the *sattowárá*; but if any *girah* (or unlucky planet) intervenes her return is delayed.

The ceremonies described above are in vogue among the Kirárs (or the Aroras in general). Some of them are also in vogue among the Khatriás and Bráhmans, but these have some ceremonies peculiar to themselves. Thus the *káj-ganetra* of the Sársut Bráhmans and Khatriás also includes the *sagan-pinni*, a rite which is thus performed :—

Sagan-pinni. The bridegroom after bathing puts on new clothes and sits in his house. The bride's father and relations bring a pot filled with curd, some trays of *gur*, a vessel containing butter, and a *gadvi* full of reddish yellow water prepared from the grains of *tun*, or from saffron (according to their means). Both the parties then make their respective Bráhmans perform Ganesh-worship, and the

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The bridegroom's father is now offered some *gur* on behalf of the bride's father, and the bridegroom is given a present in cash, varying from Rs. 5 to any sum that the bride's father can afford. Finally they disperse uttering the words 'Rám, Rám.'

A few women taking with them (on behalf of the bridegroom's father) a present called *gudd*, consisting of almonds, sugar, weighing in all about a maund; and gold and silver leaves, together with fresh and dried fruits placed in dishes, visit the house of the bride's father. A part of this present is put into the skirt of the bride. The remainder is, however, returned to the bridegroom's father by the *putreta*. In the evening again women of the girl's side bring to the *putreta* a large number of *piunis*, or balls made of a mixture of wheat flour with the syrup of *gur*, prepared by the special *jîjak* of the *dheta*'s family. The above is called the *sagan-piuni*. Moreover the ceremony of *sagan-halûsa* (in observing which the bride's father sends 17 to 25 *pakwâns*, sweet bread parched, in *ghi*, to the father of the bridegroom) is peculiar to the Khatris and the Sârsuts.

The ceremony of *mutak* is called *ghori* (lit. a mare) by the Khatris and the Sârsuts. The mare on which the Khatri or Sârsut bridegroom rides is sent by the bride's father.

Note-worthy peculiarities :—Polygamy is not uncommon among the Hindus of the State. They can marry two or three wives actually but generally do so with the object of getting offspring. However rich Hindus, especially those in State employ, are habitual polygamists. Every Hindu male when he thinks of marrying goes to a Brâbman well versed in palmistry, and shows him his hand to find out if he is destined to have one wife or more in his life. If he is fated to have two wives a sham marriage is performed to allay the fears of the girl's father and to fulfil the decrees of heaven, i.e., he is first married to a *mathi* (earthen pot), the necessary ceremonies being strictly observed, and then marries his betrothed; this being considered his second marriage.

If one wants to have a third wife because his first two wives are dead or in the event of their being alive his childlessness prompts him to do so, the third marriage is performed thus:

The man is first married to a she-goat or sheep. The ears of the sheep or goat are bored, ear-rings put into them, and the marriage celebrated with all the usual ceremonies and *clat*. This done, the sheep is carried to a jungle where she is buried alive in the presence of the marriage procession. It is believed that the third marriage is always inauspicious, and that its evil effects can only be averted by this device. This done the third marriage is performed in the ordinary fashion.

CHAP. I, C.

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Some people consider that the burying of a living goat is a *páp* or sin ; they therefore avoid the goat-marriage and celebrate the fictitious marriage with the *akúi* (a kind of *ak*) hush and then with the third wife.

As a preliminary to the *tambol* ceremony among the Khatrís, the *bhád* stands in the meeting assembled to contribute the *tambol* to the *putretha*, with a cocoanut in the right hand and exclaims : *Akbar Sháh bádsháh de ghar dá nárel*, i.e., a cocoanut of (or sent by) the house of the Emperor Akbar ; and then makes it over to the *putretha*. Again taking another cocoanut in the hand he exclaims : *Toda Mal Tannan de ghar dá nárel*, i.e., a cocoanut contributed by Todar Mal Tannan, and gives the same to the *putretha* also. The practice is as old as the time of Akbar, when, it is said, both Akbar and Todar Mal sent one cocoanut each to every Khatrí in the country, who celebrated the marriage of his son, the former to please the latter who was his Revenue Minister, and the latter to please his caste people. The royal *tambol* ceased to exist on the death of Akbar, but the Khatrís of this part of the country preserved the custom to perpetuate the memory of this popular potentate.⁽¹²⁾

The Bráhmans in general and the common Kirárs in the *iláqá* of Kot Sabzal (in the Kárdári of Sádiqábád) in particular always arrange to marry their daughters to real brothers of one and the same family, and in such cases marriage processions of bridegrooms (real brothers) visit the house of the father-in-law on one and the same day.

The Puskarans, however, observe this rule more rigidly than others. The custom of *chhatar* (or large umbrella made of paper placed over the head of the bridegroom as the procession starts for the *dhetá's*) obtains both in the Ubha and in the Lamma up to the boundary of Muhammadpur Lamma ; but it is altogether unknown in the Peshkári of Kot Sahzal, where neither *chhatar* is employed nor are dancing girls engaged, Bhagtis⁽¹³⁾ being employed instead of the dancing girls.

Divorce.—A Hindu cannot, in theory, divorce his wife for any misconduct, while a Muhammadan may do so for any cause or even without a cause, and so the Hindu says :—*Ai tillán nát, gai dillán nál*, meaning “she came at no higher cost than the sesamum (*til*) distributed at the wedding, and was thrown away like a clod of earth. Elopements are of every day occurrence among the peasantry, and are due to girls being married against their will, or to a long interval being allowed to elapse after the betrothal before the actual marriage takes place.

(12) The officials of the *iláqá* had orders from the Revenue Minister in Akbar's reign to present two cocoanuts to each Khatrí *putretha*, one on behalf of the Emperor, the other on behalf of himself.

(13) The Bhagtis are of two kinds, namely (1) *Khar-Bhagi* (from *khard*-standing) and

(2) *Bathi-Bhagi* (from *bathna*-in sit). The former sing and dance while standing; the latter doing it in a sitting posture. A Bhagti, however, is always a Hindu male who sings *kófis*, *dohras*, etc.

Language.

LANGUAGE.

BAHAWALPUR STATE.]

The native dialects of the States are—

1. Múltání or Western Punjáhi.
2. Punjábí (Jatki or Ohhechar).
3. Sindhí.
4. Márwári Ráthí.

(a). Multání or Western Punjábí is spoken in the tract lying along the river line from the west of Khairpur to the skirts of Ahmadpur *Lamma* and extending southward to the margin of the Cholistán. It is also known as Bahawalpuri. This and the dialects spoken in the Dera Ghází Khán, Múltán and Muzaffargarh Districts are homogeneous, resembling the dialect spoken in the Sindh Sigar Doál.

(b). The Punjábí (Jatki or Ohhechar) spoken in the State, closely resembles the dialect spoken in the Central Punjab, and its jurisdiction extends from Qaimpur (in Khairpur Kárdári) to the eastern extremity of the State.

(c). To the west of Ahmadpur *Lamma* and in the neighbourhood of Kot-Sabzal and Fatchpur-Macbka, Sindhí and Bahawalpuri are the common dialects.

(d). The dialect of the Cholistan is Marwári Ráthí.

<i>Language.</i>	<i>Proportion.</i>	<i>Language.</i>	<i>Proportion</i>	The marginal statement shows
Bilochi 29		Western Hindi 25		the distribution
Pashto 9		Sindhi 355		of languages per
Lahnda 7,349		Other Indian languages .. 6		10,000 persons
Punjábí 1,792		Foreign languages .. 2		according to the
Rájasthani 433				

census of 1901.

TRIBES, CASTES AND LEADING FAMILIES.

I.—MUSLIMAN TRIBES.

Sacred Tribes.

Several branches of the Sayyids are represented in the State, the two most important being the Bukhári and Gilání Sayyids of Uch.

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The Bukhári Sayyids have their centre at Uch Bukhári, but they are found all over the State. Their principal representative is Makhdum Hauid Muhammed Nau Bahár, Sajjáda-náshin of Uch Bukhári, whose descent has already been described. The centre of the Gilání Sayyids is at Uch Gilání, and their principal representatives are Makhdum Muhammed Hauid Ganj-Baksh, the Sajjáda-náshin of that place, and Makhdum Ashraf-ul-Din, *más* of Jamílkh-wah in Sidiqabad Kárdári. The Gardezi Sayyids are represented by a

CHAP. I, C. branch of the famous Gardezi family of Multan, which is settled at Khairpur. Sayyid Muhammad Nawáz Shah, Rais of Khairpur, belongs to this family. The Dur-Jamali Sayyids are re-

The Siddit.

Branch.	Present representative.	presented by four branches of the family. The Shádezai
Adamzai	S. Ahmad Shah Hází.	
Shádezai	S. Muhammad Shah.	
Mamezai	S. Abdulla Shah.	branch left Multan when it was
Manozai	S. Abdul Hakim Shah.	conquered by Ranjit Singh

from Nawáb Muzafrar Khán and settled in Ahmadpur, then the capital of the State.

A few Hamdání Sayyids are found in the Khairpur East, &c. Their representative is Sayyid Ahmad Shah of Khairpur. There are also the family of Mashhadí Sayyids at Janpur, and two families of Búrá Sayyids at Ahmadpur East, of which place Sayyid Chiragh Shah is *lambardár*.

The Quraishis.

The Quraishis, who number nearly 7,000 souls in this State, are regarded as second only in sanctity to the Sayyids, and are like them addressed as Shah or Shah-Sáin. Their branches are :—

- (i). The Abhlási or Dáédpotra,
- (ii). Siddiqi, descendants of Abu Bakr, Siddiq,
- (iii). Fáriqí, descendants of Umar Fáriq, its second Khalifa,
- (iv). Ulawi, descendants of Ali, the son-in-law of the Prophet, and the fourth Khalifa, but not by his wife Fátima, daughter of the Prophet.

There is a Quraishi sept called Núháni in village Chandri of Gauspur Peshkári, and another called Mohli-potra whose claim to Quraishi descent is not universally admitted. The Korojas, a sept of the Sammas apparently, also call themselves Quraishis, but they are really Sammas. Notable Quraishi families are those of Shaikh Hakim in Mau Mubárik, and of the Makhdáms of Makhdúmán in Minchinabad Kárdári, already described. Others are :—

- (i). The family of Maulavi Shaikh Faríd Hásymi Sanjarpuri, in Kárdári Sádiqabad, branches of which also live in Baháwalpur and Allahahad. This family is descended from Shaikh Túj-ud-Dín Shahíd and Azíz Khatib, and one of its members, Maulavi Abul Fath Hásymi was tutor to Akbar Begam Zeb-un-Nisa, daughter of Muhi-ud-Dín Alamgír.

The family holds *fírmáns* of the Emperor Aurangzeb, from whom Maulavi Muhammad Shah, a grandson of Shaikh Faríd, the present Qázi of Sanjarpur, and its principal representative is also descended. It has also *fírmáns* of Timur and Mubammad Shah, Kings of Khurasán.

- (ii). The Hakimán-i-Yunáni family, which migrated from Delhi and settled in Khairpur East in the time of Baháwal Khán II. Its chief representative is Hakim

Hikál-nd-Dín, who holds considerable landed property CHAP. I, C.
Population.
in Multan.

- (iii). The Uláwi family of Baháwalpur, whose ancestor Maulavi Hifz-ul-Islám came from Lahore in the reign of Baháwal Khán II, and whose leading member Qázi Sad-nd-Dín is Qázi of the city of Baháwalpur.
- (iv). The Háshami-Quraishis, who live in Baháwalpur. Their representative is Shaikh Gulím Rasúl.
- (v). The Makhdíum-Quraishis of Makhdíumán in Minchinabad Kárdári. They are descended from Shaikh Bahá-nd-Dín Zakariya of Multan. The representative of this family is Makhdíum Núr Shah, *rā'is* and *kursti-nashín*.

The Chishtis are also by descent Quraish, though also believed to be of Mughal origin, being descended from Báwa Farid-nd-Dín Shakar-Ganj. They hold large areas of land in Minchinabad Kárdári, including several villages,¹¹ and it is said that Pír Ali Muhammad of Minchinabad pays the whole of the revenue on his extensive estate by the sale of the *ghi* from his buffaloes alone.

There is in Peshkári Rahím Yár Khán a sept of the Chishtis called Kahal,¹² so called because its ancestor was born near some *ldhi*, a kind of weed, on the bank of the Indus where a band of Chishtis were encamped. The Kahals intermarry with the Chishtis of Ueli and Goth-Channi and are scrupulous in the observance of daily prayers and fasts.

The Khaggas and Bodlas are also believed to be Quraishis by descent, and are here, as elsewhere, endowed with power to cure hydrophobia. The Bodlas in this State claim to be descended from Shaikh Alam, Dín whose shrine is at Jamsher in Tahsil Chúnián of the Lahore District.

The Kahris are a quasi-sacred tribe, descended from Umar Shah, a theosophistical *faqír*, after whose death the members of the

*The Chishtis.**The Kahris.*

<i>Village</i>	<i>Owner.</i>
(1) Pír-Sikandar	Pír Ali Gauhar.
(2) Meminabad	Pír Ali Muhammad
(3) Wari-Piran	Pír Qamr-ud-Dín.
(4) Mohári	Ghulam Basul Chishti.
(5) Shadi-wala	Qida and Ilábi Bakhsh, Chishti.

¹¹ The Kahals are distinct from the Kehals, another tribe which lives in the Sádiqabad Kárdári. The Kehals eat tortoises, crocodiles, &c., in consequence of which Muhammadans look down upon them. They are a wild tribe and cannot explain why they eat these animals, but some Muhammadans, who have a kinder opinion of them, defend them by saying that they are the followers of the Imám Dhílai, according to whom the eating of any sort of aquatic animal is allowable.

¹² They are believed to be able to cure hydrophobia by blowing upon the patient.

CHAP. I. C. tribe began to be called Shah, a title attached to their names. They were like the Mahrs, dependents of the Dáúdpotra with whom they fought against the Kalhoras at Shikárpur, and they then accompanied their patrons to this State. Thus they are Sindhis by origin. In the reign of Sir Sadiq Muhammad Khán IV, a Kahiri named Bandal Shah, acquired considerable influence in the Darbár, but he was eventually expelled from the State.

Secular Tribes.

THE DÁÍ PROTEAS.

The Dáípotra septs trace their descent from Muhammad Khán II, Abbási, 10th in descent from Dáúd Khán I. Muhammad Khán II had three sons:—

- (1) Firoz Khán or Piruj Khán,
- (2) Árib Khán (or Arab Khán), ancestor of the Arbíni sept.
- (3) Isah Khán, ancestor of the Isbáni or Hisbáni sept.

The descendants of Piruj Khán are known by the name of Pirjánis, Firozánis or Pir Pirjánis and the *gaddi* of the State has always been held by them.

A brief history of these three families is given below:—

The Pirjánis.—The history of the eldest branch of this family is that of the State itself, but some of the 'Pirjáni Kháns' of the cadet branches merit special notice. Such are:—

- (1) Ahmad Khán Pirjáni, the great-grandson of Piruj Khán, and the brother's son of Nawáb Mnhírák Khán I, who founded Ahmadpur East in 1162 H.
- (2) Ali Murád Khán,^m grandson of Bakhkhar Khán III, the son of Piruj Khán, who built Taranda Ali Murád Khán in 1162 H.
- (3) Fázil Khán, the second grandson of Bakhkhar Khán III, who founded Fázilpur and constructed the Fázil-wáh (in Sidiqábíd Kárdári).
- (4) Samába Khán, son of Ali Murád Khán, who founded Kot-Samába.
- (5) Sanjar Khán, son of Fázil Khán, who laid the foundation of Sanjarpur.
- (6) Gahne Khán, a nephew of Ahmad Khán, the founder of Ahmadpur, who founded Goth Gahne Khán.
- (7) Mehrá Khán, who founded Goth Mehrú Khán.

The Shamánis, a sub-division of the Pirjánis, derive their name from Shah Muhammad Khán. The Pirjánis and Shamánis of Goth Mehrú are closely allied. The Shamánis are found in Taranda

(1) Ali Murád Khán was known by the titles of *Sikhi* (the generous) and *Káin-i-Háj* (the exalted Khan). The latter title was conferred on him by the Emperor of India, when the Bahawalpur State was split up into petty principalities.

Mundhu Khán in the Peshkári of Khánpur. The leading member of the family is Mundhu Khán, lambardár, who is a great land-holder, and was a school-fellow of the late Nawáb Sir Sádiq Muhammad Khán IV, ^{Population.}

The Arbáni.—The following are the septs descended from *The Arbáni*. Arab Khán:—

- (1) The Músáni or Musáni, descendants of Mísá Khán, son of Arab Khán, who founded Manza Nalla Músáni in the Khán Bela Peshkári. A branch of this sept, the Kandáni, held Manza Kandáni in the same Peshkári.
- (2) The Rukmáni or Rukráni, descendants of Rukn Khán, grandson of Arab Khán.
- (3) The Rahmáni or Ramáni, son of Rahm Khán, also a grandson of Arab Khán.
- (4) The Jambráni, descended from Jambar Khán, another son of Arab Khán.
- (5) The Bhínbráni, descendants of Bhínhar Khán, a relation of Jambar Khán.⁽¹⁾

The following are the chief representatives of the Arbáni sub-divisions:— (1) Qáim Khán, Rais or Qáim-Rais, a relative of Arab Khán in the 4th degree, who founded Qáimpur (formerly Gotb Qáim Rais) in 1160 H. (1747 A.D.) and also constructed the Káimwál Canal. (2) Karam Khán, his son, who rebuilt the fort of Phúlra in 1166 H., 1752 A.D. (3) Wadera Yár Muhammad Khán (son of the above and maternal grandfather of Nawáb Muhammad Baháwal Khán II), who quitted Qáimpur and settled in the Alláhbád iláqa. He had two sons, Hayát Khán, who founded Gotb Hayát Khán, and Kabír Khán, who built Haveli Kabír Khán and Duphlí Kabír Khán. In the time of Nawáb Muhammad Baháwal Khán IV, Ahmad Khán, a grandson of Wadera Yár Muhammad Khán, conspired with Nazar Muhammad Isháni and others and rebelled, and in consequence his jágir was confiscated. One of his sons named Gháus Bakhsh is now an agriculturist in the Fíroza iláqa. His second son, of Haveli Kabír Khán in the Alláhbád Peshkári, receives a pension of Rs. 13 per mensem from the State. (4) Súmar Khán, a grandson of Wadera Yár Muhammad Khán, founded Gotb Súmar Khán, where Nahí Bakhsh Khán Arbáni, one of his descendants still resides. He owns but little land and is employed as a súcár in the body of the "Dáúdpotras" at the Daulat Khána.⁽²⁾

(1) Jambar Khán does not appear as a son of Arab Khán in the Tárikh-i-Márid, but Khudá Bakhsh, Bhínbráni, ruler of Bell, now claims that he was a son, though tradition says that the Bhínbráni of Bell are by origin Kehránis.

(2) There is a body of horsemen called the "Dáúdpotras," who are kept to watch the Daulat Khána, or the palace of His Highness. These horsemen are not always Dáúdpotras.

CHAP. I. C. *The Isbánis.*—The centro of the Isbánis was in the vicinity of Alláhábád and Giddarwálá. They have no sub-divisions. In the time of Nawáb Muhammad Baháwal Khán IV, Nazar Muhammad Khán, the Isbáni chief, was *jagírdár* of tho Giddarwálá *ildqá*, the income of which was about Rs. 2,00,000 per year. His *jdgir* was confiscated for opposition to the Nawáb and he himself thrown into prison. The representatives of the Isbánis are: (1) Hamza Khán, *lamhárdár* of Giddarwálá and a *zamindár* of average means, and (2) Qádir Bakhsh Khán, a grandson of Nazar Muhammad Khán, Isbáni, who is in straitened circumstances.

The pedigree table given below shews tho descent of the three Dáúdpotra clans:—

MUHAMMAD KHÁN II.		
Arab Khán (ancestor of the Arbaui).	Pirnj Khán (the ancestor of the Birjání).	Isab Khán (the ancestor of the Isbáni).
Jambar Khán (ancestor of the Jamránd or Jambráni).	Monger Khán.	Músa Khán, ancestor of the Músaní, who have sub-division called the Kandáni.
Bhisebar Khán (four genera- tions down, ancestor of the Bhinbráni).	Rahm Khán (ancestor of the Rahmani or Ramául).	Rukán (ancestor of the Rukání or Rukráni).

Other Dáúdpotra.
potras.

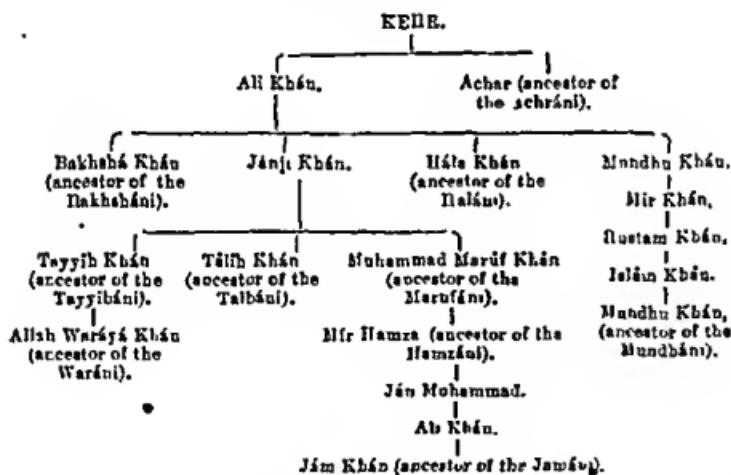
Other Dáúdpotra sub-division.—The legend runs that Amír Channi Khán, father of Dáúd Khán I, was a keen sportsman and that once a man by name Sara Mahr, told him of a lake on the banks of which game was to be found at night. So one night Amír Channi Khán visited the lake but no game appeared till mid-night. In the latter part of the night he saw something black in the water, at which he fired, but when he went into the water after it, he found he had wounded a man. Being filled with grief Channi Khán asked him who he was. The man was on the point of death and could only say that he had three sons and a daughter whom he confided to the Amir's care. Channi Khán entrusted the eldest son to Sara Mahr, renamed the second son Kehr, and the youngest Hasan, and took both into his service, while their sister became his wife. Kehr (whose descendants are known as Kehránis) had two sons, Ah Khán and Achar (from whom the Achránis, who owned Khán Bela, derive their name). The best known names among the Achránis are:—(1) Asad Khán or Hasad Khán, (2) Khuda Bakhsh Khán, and (3) Dín Muhammad Khán. Hasad Khán was a leading member of the party which rescued Nawáb Fateh Khán II from the fort of Nawán Kot, defeated Saádat Yár Khán and restored the Nawáb to his throne. He is the only survivor of this old family, receives a pension of Rs. 15 per mensem from the State.

Khunda Bakhsh Khán and Dín Muhammad Khán serve as CHAP. I, C.
soiárs in the body of the "Dáúdpotráś" in the Daulat Khánán. Population.

Ali Khán, son of Kehr, had four sons, viz.,—

- (1) Bakhshá Khán (from whom the Bakshánis derive their name).
- (2) Jánji Khán.
- (3) Hálá Khán (after whom the Halánis are named).
- (4) Mundhu Khán, whose descendants go by the name of Kehránis. One of his descendants, Mundhu Khán, however, is the ancestor of Mundhánis. The Tayyibánis derive their name from Tayyib Khán, son of Jánji Khán; the Waránis from Alla Waráya Khán, son of Tayyib Khán; the Muriánis from Marúf Khán, the second son of Jánji Khán; and the Talbánis from Tálib Khán, the third son.

The pedigree table given below will fully explain these relations:—



Thus there are seven branches of the Kehránis, namely, (1) Aehrání, (2) Bakhsháni, (3) Haláni, (4) Mundháni, (5) Tayyibáni (of which Waráni is a sub-division), (6) Talbáni, (7) Marúfáni (which has two sub-divisions, namely, (i) Jamáni, and (ii) Hamzáni).

Of these seven the following five are called Panj-páre.⁽¹⁾— (1) Marúfáni, (2) Jamáni, (3) Bakhsháni, (4) Mundháni and (5) Tayyibáni, and in all disputes the Panj-páres formed one party and combined against the other tribes. A brief account of a few of the Kehrání sub-divisions and their leading men is given below.

(1) Pára=fold.

CHAP. I. C. *The Bakhshánis.*—The Bakhshánis are found in Khairpur] Population. and Göth Bakhshá, now called Khánqáh Sharíf after the *khá* (shrine) of Sihil-us-Sair, was founded by them. There are a survivors of the family in Goth Bakhshá in receipt of *ka* (allowance) from the State. The representative of this division is Qidir Bakhsh Khán of Khairpur who holds an of 500 *bigás*.

The Halánis. *The Haláni.*—Sultán Khán, son of Hálá Khán, a member of the Haláni Dáúdpotráś, founded Sultánpur, and his grand Bahádur Khán, founded Bahádnarpur in 1164 H. or 1748 A.D. which his vaulted mausoleum stands.

Kahír Khán, son of Sultán Khán, constructed the Kabír now known as the Kahíra Canal. He also demolished the Phulwadda and founded a new village, which he named Naushá.

Fazl Ali Khán Haláni, son of Kahír Khán, became a known man in his time. His prosperity reached its zenith towards the close of the 12th century, and he built many forts and vill. Whenever a son was born to any one among his subjects the people used to say—

Fazl Ali Khán da hik chherd wadhiyat ke

The chief villages and forts built by him were:—(1) Dín Fort, which he sold to the Rája of Jaisalmer for a *lakh* of rupees (2) Amín-gadh; (3) Táj-gadh or *Táj-ul-bilad*,⁽¹⁾ built on the site of Hurar, which had fallen into ruins; (4) Réjanpur, 16 miles north-west of Naushahra; and (5) Ihsánpur. He also built Sáhib-gadh Fort, which lies in the Rohi, 16 miles south of Naushá (7) Bhágla Fort, 16 miles east of Naushahra, which is in a state of preservation though uninhabited; (8) Kandh Kot, 8 miles south of Naushahra; (9) Kot Alam Fort, 2½ miles north Naushahra.

The Kehránis. *The Kehránis.*—Sabzal Khán, son of Mundhu Khán (grandson of Kehr), founded Kot Sabzal in 1170 H. (1756 A.D.) and constructed the Sabzal-wáh.

Muhammad Khán, a grandson of Mundhu Khán, founded Muhammadpur Latoma in 1164 H. (1750 A.D.) and constructed the Muhammad-wáh, and Ahmad Khán, a great-grandson of Mundhu Khán, founded Ahmadpur Lamma, which is a very fishing town. Of Sabzal Khán's descendants, Sabzal Khán is present leader of the Kehránis. He gets a pension of Rs. 200 per month from the State. Wadera Bakhtár Khán, a descendant of Muhammad Khán (founder of Muhammadpur Lamma) is regarded as the leader of his brotherhood.

The Mundhánis. *The Mundhání.*—The Mundhánis Dáúdpotráś derive their name from Mundhu Khán. From tradition and the genealogical tables,

⁽¹⁾ *Táj-ul-bilad*, literally crown of cities.

produced by the Dáúdpotráś of Kot Sabzal it would appear that CHAP. I, C. the founder of Garhi Ikhtiar Khán was Ikhtiar Khin, a brother of Sabzal Khán, but this is not the case. As a fact the old name of the place was Garhi Shádi Khán, and it was founded by Shádi Khin, an adherent of the Kalhora State, during the ascendancy of Khundá Yár Khán Kilhora, surnamed Sháh Quh Khán. After his death, Háiji Ikhtiar Khán Mundhání (at that time settled in Mauza Gonhdhi) and seeing the decline of the Kalhoras took possession of Garhi Shádi Khán and re-named it Garhi Ikhtiar Khán.⁽¹⁾

The genealogy of the Mundhánis is thus given :—

"Ikhtiar Khán (founder of Garhi Ikhtiar Khán), son of Abdulla Khán, son of Háiji Khán, son of Mundhu Khán (who gave the Mundhánis his name), son of Islám Khán, son of Rustam Khán, son of Miran Khán, son of Mundhu Khan, son of Ali Khán, son of Kehr."

The Marífánis.—The common ancestor of this sept, Muhammad Maríf Khán, conquered Kathiála and the surrounding country from the Joyas and in 1154 H. (1741 A.D.) founded Khairpur. East now a flourishing town. Many forts were also built by him and his descendants.

These were :—(1) Maujgadh, built in 1157 H. or 1744 A.D., (2) Maríf-gadh, (3) Rukapur, (4) Jahínpur, and (5) Zorkot, so called because it was built by force on land which belonged to the Wági tribe.

Maríf Khán extended his territory to a point 25 miles from Wallar southwards.

The leading man among the Marífánis now is Wadera Khudá Bakhsh Khán, Rais of Khairpur East.

The Jamánis.—The principal man among the Jamán sub-division of the Marífánis is Muhammad Nawáz Khan, Rais of Khairpur East.

The Ghumráníś.—The Ghumráníś also consider themselves a sub-division of the Kehránis. They had two prominent families, the Kháns of Hasilpur and the Kháns of Goth Channi.

None of the present members of either family can give his descent from Kehr, but in the Tírikh-i-Muríd, the genealogy of the Ghumráníś stands thus—

NUR MUHAMMAD.

Ghumráníś Khán (from whom the Ghumráníś derive their name),

and Fateh Muhammad Khán, Rais of Goth Channi, who meets Ghumráníś Khán in the 12th generation, was alive when the Tírikh-i-Muríd was written. But neither the Tírikh-i-Muríd nor any other history of the Abkási dynasty shows Ghumráníś Khán, or his father Nér Muhammad as a lineal descent of Kehr. Even

CHAP. I. C. if it be conceded that Núr Muhammad was the son of Jánji Khán (son of Ali Khán, son of Kehr) this would partly be consistent as Jánji Khán's son Núr Muhammad Khán had only one son Khudá Bakhsh, who had two sons, both of whom died childless; which means that the line of Núr Muhammad Khán, son of Jánji Khán, became extinct at the very outset. (*Vile Tárikh-i-Muríd*, Volume II, page 45). Hence the unanimous opinion of the real Dáúdpotráś that the Ghumránis are of an ambiguous origin is admissable. All the respectable Pirjáni and Kehrání Dáúdpotráś say that the Ghumránis are the descendants of one Ghumman, *mohána*, who was a boatman of the fore-fathers of the Dáúdpotráś. In their opinion the Ghumránis do not deserve to be called Kohránis, while to call them real Dáúdpotráś is an absurdity.

Miscellaneous sub-divisions of septs of the Dáúdpotráś.—Besides the abovo-mentioned there are many other sub-divisions which also claim Dáúdpotra descent.

The Daulatánis.—These Dáúdpotráś trace their descent from Daulat Khán, son of Dáúd Khán II. A ruined mound near Dora Bakha Railway Station is said by the Daulatánis to have been a fort, named Daulat Gadh, and which belonged to them about a century ago. But other Dáúdpotráś do not admit the Abbási origin of the Daulatánis. The present chief of this sept is Jamadár Gul Muhammad Khán, maternal-uncle of the late Nawáb Sir Sádiq Muhammad Khán IV. He holds a largo area in *jagir*—six entire villages and parts of several others, the total area amounting to nearly 70,000 *bighas*. This *jagir* has been granted to him in *indam* for life.

He was lately Commandor-in-Chief of the State forces and ex-officio member of the State Council.

The Ratánis.—The Ratánis are found in small numbers in the Khánpur Kárdári. The leading member of the sept is Shahbáz Khán of Báhin-wála.

The Sidqánis.—Mauza Kotla Qáim Khán (in the Kárdári of Khairpur East) was founded by the Sidqánis.

The Jalánis.—The Jalánis derive their name from one Jalál Khán, who founded the village Jaláni, in the Kárdári of Khairpur East.

The Mamdánis.—The Mamdánis are a sub-division of the Ghumránis and reside in the Hasilpur and Janpur *iláqas*.

The Arsánis.—The Arsánis are found in the *ilaqá* of Khairpur East. Mauza Arsáni was founded by this family. They are also called the Asránis, and so their village.

The Fatánis.—The Fatánis are found in the *iláqas* of Ahmadpur East, Alláháhád and Khairpur East. The villages of Fatáni and Umar-Fatáni in the latter *iláqa* are the monuments of this sept.

(8). *The Nohánis* are considered a sub-division of the **CHAP. I. C.**
Kehránis. The ruins of a fort in Mának Nnushahra in the Uch **Population.**
iláqa are believed to mark the site of their original settlement. The
Nobánis are numerous in the Kot Sabzal *iláqa*, where it is said
The Nohánis.
 the villages of Gidarwála, Nandoian, Kander, Sawel, Miránpur,
 Mubárak-Bhar and Jampur were founded by them.

(9). *The Lorhás* are found in the Allahabad *ilaqá* and Chakla **The Lorhás.**
thána.

(10). *The Karánis.*—Karáni, a village in the Baháwalpur **The Karánis.**
 Kárdári, was founded by the Karánis. Some say that they are
 descendants of Kero, a descendant from Kehr; others that Karáni
 is a corruption of Kehrini.

(11). *The Ronjhas or Ronjhes.*—The Ronjhas are in fact a **The Ronjhas.**
 sept of the Sammas. The Ronjhins of *Mauza* Goth Lal (in the
 Khánwáli Poshkári) and those of the Khánpur Kárdári are called
 Dáúdpotris, but the neighbouring tribes do not admit their claims.
 Ranúhja and Ronjha are two different forms of the same word.

(12). *The Hasnánis* are considered a sub-division of the **The Hasnánis.**
 Kehránis, and are found in *Mauza* Bullanwáli (in the Goth Channi
 Peshkúri). They are cultivators.

(13). *The Chandránis* are found in the Khánpur and **The Chandrá.**
 Baháwalpur Kárdáris. *Mauza* Chandráni (in the Khánwáli *iláqa*)
 was founded by them. Their representative is Rahim Baksh,
lambardár of Chandráni. They intermarry with the Músáni
 Dáúdpotris who are Árbánis and hence the presumption is that they
 are Árbánis by origin.

(14). *The Dastánis* are found in the *iláqa* of Khairpur East. **The Dastánis.**
 Goth Kamal was founded by Knmal Khán Dastáni.

(15). *The Yaránis.*⁽¹⁾—Bunga-Yaráni in the Khairpur *iláqa* **The Yaránis.**
 was founded by them.

(16). *The Jhandánis* are found in *Mauza* Jhanáni (in the **The Jhandá.**
 Kárdári of Khairpur East) which was founded by Jhundo Khán. ⁽²⁾
 They are also found here and there in the Lamma.

(17). *The Jindránis.*—*Mauza* Jindráni (in the Kárdári of **The Jindráni.**
 Khairpur East) was founded by Jindo Khán, the ancestor of this
 sept. They are found in small numbers in the Kárdáris of Khair-
 pur East and Khánpur.

(18). *The Karnánis* are found in small numbers in the **The Karnánis.**
 Baháwalpur Kárdári.

(19). *The Muttánis* are said to be descendants of one **The Muttánis.**
 Mutrib Khán and are found in the Nárpur Peshkári.

(20). *The Gulánis* are found in the *iláqa* of Khairpur East **The Gulánis.**
 and the Khánpur and Baháwalpur Kárdáris. Shahbiz Khán, *zill-*
dar of Guláni, is the leading member of the sept.

(1) Yaráni is also the name of a sub-division of the Ghalejar.

CHAP. I. C. (21). *The Bhúndánis* are settled in small numbers
Population. Kárdáni of Khairpur East.

The Bhúndánis. (22). *The Hasbánis* are a small sept found in the
Hasbánis. of Khanpur East.

The Suryánis. (23). *The Suryánis* and (24) *Khiddánis* are found in
Khiddánis and numbers in the Kárbári of Baháwalpur.

Hashpánis. (25). *The Hashmánis* are found here and there
Lamma.

Some so-called Dáúdpotráś.

The Wísráni. (26). *The Wísráni*.—The Arbáni and Isbáni Dáúdpot
not consider the Wísráni real Dáúdpotráś. The reason assign
the former for this is that four families of the Abra tribe mi
from Wísharwáh in Sindh and settled in Giddarwála in th
of Nawáb Muhammad Baháwal Khán II. The Abras gave a
ter in marriage to Bakálwál Khán, Pirjáni, of Jungh Balá
second to a member of the family of Sumar Khán Arbáni,
third to Jind Wadda Khán Isbáni (father of Nazar Muham
Khán, Rais of the Isbáni) and asked those to whom they had
wives to admit them among the Dáúdpotráś, so that they
then be entitled to all the privileges as regards kusúr and
which the Dáúdpotráś enjoyed. This request was granted
they were called Wísráni Dáúdpotráś from Wísharwáh. Th
few in number. Their leading members are Fir Bakhsh and
Bakhsh, of Mauza Mori Musam, who are cultivators.

The Mulánis. (27). *The Mulánis* are also considered spurious Dáúdp
The Thúmrás.

(28). *The Thúmrás* are found in Mauza Karáni. Th
a well-known story that once Nawáb Muhammad Baháwal Kh
happened to pass through Karáni. On seeing one Nárá Kh
with his head shaved (a shaven head being generally looked
upon) the Nawáb remarked in Sindhi (which he always spoke
dissó thora, i. e., look at that bald head, and so they were nick-n
Thúmra.

Converted sweepers. They are really Kharolas⁽¹⁾ by caste.

(29). *The Widánis* and (30) *Kálres*.

(30). *Kálres*.—The Kálres live in the ilqás of Bunga Rai
Khán and Jannpur.

(31). *The Jhámris* are found in the Qáimpur ilqá.

(32). *The Bhanbhánis*.

(33). *The Kat-Báls* are found in several places, espes
in Mauza Mabitám in the Núrpur Poshkári, where they pu
agriculture. They are originally Jats of low status (and t
is still a sept of Mohánaś which is known by this name) but
themselves Dáúdpotráś. They would give their daughters in
riage to any tribe, while other Dáúdpotráś are particularly stric
forming alliances.

(1) Converted sweepers.

The above tribes are generally both proprietors and cultivators, but the majority of them are in straitened circumstances, and live by cultivation, only a small number being well off and owning land.

Besides the above there are other tribes who call themselves Dáúdpotrás, such as—

(34). The Rajhánis, (35). The Hakrás and (36), The Bahánis.

*The Rajhánis
and others,
The Kilhordas.*

The Kalhorás or Kilhorás.—The Kalhorás and Abbásis are descended from one and the same ancestor. Channi Khán Abbási, sixth in descent from Sultán Ahmad II, had two sons, Dáúd Khán I and Muhammad Mahdi Khán. The latter had a son, named Ibráhim, surnamed Kalhora, whose descendants are known by the surname of Serais,

A full account of the tribe is given in Captain Goldsmid's "Memoirs on Shikápur," and a brief description is also given in Section F of the Dera Gházi Khán Gazetteer. The Kalhorás of the State live by agriculture and labour, none are worthy of mention.

THE BALOCHES.

The Baloches in Baháwalpur are not organized into *tumans* as in Dera Gházi Khán, and no one tribe or sept owns any considerable tract of land. The leading men or Sirdárs among them have little influence or authority over their tribesmen, while physically the Baloch of Baháwalpur is inferior to his kinsman west of the Indus.

The Baloches.

The following Baloch tribes are found in the State :—

- i. *The Gopángs:* found chiefly in Ahmadpur⁽¹⁾ and Khánpur Kárdáris. They trace their origin to Gobind, a city of Balochistán, and are descendants of Húrán. The Gopángs still regard Sirdár Khair Muhammad in Rajanpur Tahsil as their chief, but in this State Gahne Khán, *zaildár*, and Ahmad Khán, *lambardár*, of Bet Ahmad, in Ahmadpur Kárdári, and Allah Baksh Khán, *zaildár*, of Thull Hamza in the Khán Bela *peshkári* are their leading men.
- ii. *The Chandias:* found chiefly in the Pakka Láráñ *iláqa* of Khánpur Kárdári. They were formerly settled among the Mazaris trans-Indus, but owing to a dispute with them migrated to this State, taking service with Nawáb Muhammad Mubárik Khán, who gave them lands in *jágír*, but these they forfeited in the time of the Agency in default of feudal service. They have eight septs in this State, viz.,—
 - (i) Marfáni, (ii) Hamzáni, (iii) Muhammad-Khanáni,
 - (iv) Ali-Khanáni, (v) Gadláni, (vi) Husnáni,
 - (vii) Shamráni, and (viii) Juráni.

⁽¹⁾ They own Bet Ahmad, Bakhtári, Kachchi Makhan Bela, and Nur-wála village in this Kárdári.

CHAP. I. C.¹
Population:
The Baloches.

Fúzil Khán and Bahrám Khán of Pakka Lárin, a Daulat Khán, *zaildár*, of Kotla Daulat, are leading members of the tribe.

iii. *The Khosás*: chiefly found in Chaudhri, in Allahab *peshkári*, in Samuka, in Gauspur *peshkári*, and Kuni wáli, in Naushahra *peshkári*. The Khosás were originally Hot Baloches, and derive their name from *kho*, mountain and *sah*, inhabitant, in the Baloch tongue. Their main septs in Baháwalpur are—
 (i) Balel, (ii) Isáni, (iii) Khalol, (iv) Umrá,
 (v) Tindwáni and (vi) Jiyáni.

They regard Kauro Khán Isáni of Yari Bathal in De Gházi Khán as their chief, but Bahrám Khán Chaudhri is their leading representative in this State.

iv. *The Rinds* are found scattered more or less all over the State. Some are addicted to theft, but most of them are cultivators, some owning land.
 (i) The Tumrani sept of the Rinds is found in the Khán Bela *iláqa*.
 (ii) The Kháltis are numerous in Hámídpur and Kachchi-Zamán (in Sádiqabad Kárdári) as land owners and cultivators, and there are a few in Ahmadpur East. The Kháltis are however usually regarded as Jats though they claim to be Baloches.

The Dashtis.

v. *The Dashtis*: a forest tribe of the Baloches, given to theft and robbery, and found chiefly in the Kárdári of Khánpur and Sádiqahad. The Dashtis say they once lived on the banks of the Dasht-Gorán, a river in Qallat, whence their name, and that about 20 years ago they first settled in Shikárpur, under the Ahbási Chiefs, whence they dispersed. They have feuds of long standing with the Shars and Gopángs having been employed to repel the raids of the former into the State. They are on the other hand close allies of the Mazari Baloches to whom they give daughters in marriage. Their chiefs are Ahmad Khán and Jalál Khán, sons of Khuda Bakhsh of Basti Ahmad Khán in *mauza* Gullú-wáli, Khánpur *peshkári*. Though they own but little land these brothers settle nearly all the disputes between members of the tribe, but in serious cases recourse was had to the late Nawáb Sir Imám Bakhsh Khan, whose decision was regarded as final. The heirs of the late Nawáb also command their respect. The brothers go on tour every year receiving cattle and other presents from every Dashti house, and they have

influence enough to be able to recover stolen property CHAP. I. C.
from any Dashti, but only exercise it on condition that Population.
the criminal is not to be given up. Another leading man of the tribe is Barkhundár Khán of Muhammad Ali Magassi, a village in the Naushahra *peshkári*. The Baloches.

The Dashtis have 11 main septs in Baháwalpur :—

- (i) Isáni, (ii) Muryáni, (iii) Aghráni, (iv) Jallawáni,
(v) Dográni, (vi) Idriáni, (vii) Zangiáni,
(viii) Thingáni, (ix) Bhugiáni, (x) Miskáni, and
(xi) Hamdáni.

But the Lashari, Kurái, Rind and Jntoi Baloches deny that the Dashtis are Baloch, and say : *Phiphri na goشت, Dashti na Baloch—Lungs are not flesh, so Dashtis are not Baloches.*"

The Jatois. The Jatois of Baháwalpur were first enlisted by Baháwal Khán II to check the raids made on his territory by the petty states of Ahmadpur-Lamma, Garhi Ikhtiyár Khán, and Kot Sabznl. Four thousand Jatois under Abdulla Khán and Pnþán Khán took service with the Nawáb who cantoned half the force under Jahan Khán, brother of Pathán Khán at Nawán-Kot, formerly called Baháwalgadh, 8 miles south of Khánpur, and the other half at Kotla Pnþán Khán under that leader. These contingents rendered good service against the three principalities mentioned above, and in 1848 furnished detachment to Lieutenant Edwardes' force against Multan. The present Jatoi leader is Allah Wnsáya Khán, zaildár, of Kotla Pnþán, in Khánpur Kárdári. A sept of the Jatois called Bhand is found in *ilúqa* Khánpur where they cultivate as tenants.

The Kuráis: found in *peshkári* Kot Samaba. They came to the State in 975 H. under their leaders Sultán Khán and Jagmal Khán, and still reverence the latter's shrine at Dera Ghimbol in this *peshkári*. Their leader and *dan-gír*, or receiver of dues, is Muhammad Baklsh Khán, zaildár, of Dera Ghabol.

The Nutkánis. Muhammad Asad Khán, chief of the Nutkánis in Dera Ghází Khán, was taken prisoner by Diwán Sáwm Mal, but released on the intervention of Nawáb Baháwal Khán III, to whom he gave a daughter in marriage. Muhammad Asad Khán joined, after some hesitation, the Baháwalpur forces which co-operated with Lieutenant Edwardes against Multan, and thereafter he settled in Ahmadpur East, where some of his family still live. Ahmad Khán, a grandson of Asad Khán, holds a *jágír* of 500 *bigahs* of land at Dhirkot in the *peshkári* of Uch, and receives a pension of Rs. 30 a month from the State.

The Mazáris. There is a small number of this tribe in Sádiqabad Kárdári, where they hold large *jágírs*, granted them by the late Nawáb Sir Sádiq Muhammad Khán IV, on their migrating from the Mazari territory trans-Indus. Sirdár Fauj Ali Khán,

The Jatois.

The Nutkánis.

The Mazáris.

CHAP. I. C. Panoh Khán, and Núr Muhammad Khán, *kursi-nashíns*, are the Population chief members of the tribe in this State.

THE AFGHÁNS.

The Langáhs. *The Langáhs.* The Langáhs claim to be Afgháns, and they are so termed by Farishta,¹⁰ but the *mirdáis* of the Naich tribe say that their pedigree is as follows :—

RAI WÍSWAN, 9th in descent from Rája Kora, Rája of Tigr-Toda.	Waddhol, Rája of Naichawal.	Paní Rája of Rohatik.
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Langáh.	Naich.	Dahr.	Shajra.	Bhutta.
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And Tod also considered them Rájputa. The late Colonel Minchin notes that they were once called Mal-Khánis after their chief, Mal Khán, and that as among the earliest converts to Islam they are entitled to be regarded as *sábiqún*. Once rulers of Multan and part of Sindh they are now landowners or tenants in this State. A Langáh sept called Rid is found in the Baháwalpur and Goth-Channi *tehsils*.

The principal acknowledged Pathán tribes found in the State are :—

(1) Saddozai,	(5) Bidozai,	(9) Isab-zai,
(2) Khakwáni,	(6) Malle-zai	(10) Ghori,
(3) Babar,	(7) Alí-zai,	(11) Tarín, and
(4) Popalzai,	(8) Khilji,	(12) Bháibhe.

Most of these are immigrants from Dera Ismail Khán and Multan, who have been settled in Ahmadpur East since the time of Mukanumad Baháwal Khán III.

The following is an account of the leading Pathán families :—

The Saddozais. (i) *The Saddozais.* When Ranjit Singh expelled the great Muzaffar Khán, Saddozai, from Multan, his family sought a refuge in Baháwalpur, where they still bear the title of Nawáb, and received handsome allowances from the State. The principal among their descendants are Nawáb Yúsaf Ali Khán, of Baháwalpur, who receives Rs. 30 *per mensem* from the British Government and Rs. 20 from the State, and Nawáb Abd-ur-Rasúl Khán and Ghulám Mustafí Khán of Ahmadpur East. Alkhditta Khán and Abd-ur-Rahmán Khán are the principal Saddozais in Uch Peshkári, where some of the family reside. Many Saddozais are in receipt of State pensions and the following are the amounts :—

- (1) The survivors of the late Nawáb Wazír Khán, Rs. 45.
- (2) The widow of Nawáb Hásim Ali Khán, Rs. 30.
- (3) The sister of Nawáb Muhammad Ali Khán, Rs. 10.
- (4) The family of the late Nawáb Jahán Khán, Rs. 10.

Some members of the Khudakká sub-division of the Sáddozai family, Azhdar Ali Khán's sons, have acquired considerable property in the Ahmadpur Kárdári and have in consequence settled in the State. The leading member of the Khudakkás is Abdur Raíf Khán, who pays an annual revenue of Rs. 800 to the State.

The Khákánis. Various etymologies of this name are given:—

Khákán is the name of a village in Hirát, whence they came: it is also said to be a corruption of Kaghwán, which in ancient times was a district in Khúrásán of which the Khákánis held the greater part and lastly there is a well-known story, told by Sir H. Edwardes, that the Khákánis were so called because they afforded an asylum to a *khák* (pig) against the ruler of their country, who was pursuing the animal. This however may be dismissed as an invention. The tribe claims that its leaders were once Maliks in Khúrásán, and one of them, Shabpal, came from Kálk with Humáyún and settled in Multan. Under Ahmad Sháh Abdáli Wali Muhammad Khán Khákání became governor of Multan, but he was supplanted by Shujá Khán Sáddozai and put to death by Ahmad Sháh. He left two sons of note Muhammad Lakhi Khán and Ghulám Muhi-ud-Dín Khán, of whom the latter in 1204 H. obtained a *sanaq* from Tímúr Sháh for the government of Khál, but died on his way to Multan from the court. His sons were too young to press their claims at Kálk and their descendants are ordinary *zamindárs* of Bunga Ihsan Bibi in Minchínábíd Kárdári, where Samundar Khán is headman. Táj Muhammad Khán, grandson of Lakhi Khán, entered the service of the Nawáb of Mankora, and when Ranjít Singh conquered that principality, his son Muizz-ud-Dín entered the Sikh service, but eventually took service under Nawáb Muhammad Baháwal Khán III and was for a long period Kárdár of Khánpur. He rendered good service in the Dáúdpotra force which co-operated with Edwardes in 1849 and his descendants still possess the *sanaq* given him by that officer. Of his three sons, Ahmad Khán, Muhammad Usmán Khán and Mahmud, the latter now dead became Revenue Minister and Member of Council in the State. He owned considerable property in land and was the recognized chief of the Ahmadpuri Khákánis. Muhammad Asad Khán, *ra'ís* of Chak Phogán, is a grandson of Muizz-ud-Dín's companion Sikandar Khán Klákání.

The Bábars. The Bábárs came from Multan in the reign of Muhammad Baháwal Khán III. Muhammad Akbar Khan, their chief representative, was a Kárdár in the State, three years ago.

The Mallezai. When the Sikhs took Multan Sher Málézai Khan, Mallezai, fell into their hands, but escaping from jail took service with the Sáddozais of Dera Ismáil Khán, and 140 Afghan horsemen, he crossed over into Biháwalpur into the Nawáb's service. His following included Nasr Khan,

CHAP. I, C.

Population.

The Afgháns.

CHAP. I, C. Nizám Khán, Ján Muhammad Khán, Bídozais, Sádiq Muhammad Khán, Tarín, Abdul Karím Khán, Naurang Khán, Alizais, and others,⁽¹⁾ most of whom have descendants in Ahmadpur.
The Afghánis.

Sher Muhammad Khán was made Jamadar of the Bahawalpur forces, and his son Ahmad Khán became a *Náib* (assistant Kárdár) and gradually rose to the rank of Madarul Maham (Minister). He carried on his duties satisfactorily for some time, but eventually rebelled against Nawáb Muhammad Baháwal Khán IV, and having raised force of his relations, etc., fought against the State Army, but was killed in action on the 25th of May 1861.

There is no descendant of Ahmad Khán in the State, but one or two families descended from his collaterals live in Ahmadpur, and their representative Háiji Allih Bakhsh Khán gets a pension of Rs. 14 *per mensem* from the State.

The Ghoris. A few Ghori families are found in Bahawalpur. Maulavi Abdul Majid of Bahawalpur, a Ghori, was the son-in-law of Nawáb Wazir-ud-Daula of Tonk. The principal member of this family is Maulavi Fasih-ud-Din, Tonki, who pays Rs. 1,400 annually as revenue to the State.

THE RAJPUTS AND JATS.

Certain tribes were returned in the Census of 1901 as Jat which do not appear to be, at least by origin, correctly classed as Jats. Thus the Chishtis are or claim to be by descent Qurnishis, the Ghoris are Patháns, the Khosas Baloches, and the Kalhoras Abbasis, while the Sumras, Sammas, Samejas, Dahrs and Kharls might be with equal accuracy classed as Rājpūts. The distinction between Rājpūts and Jats is in truth unknown in this part of the Punjab, and in the following paragraphs the tribes will be described without reference to this distinction.

The Jeiyas and Wattás are almost entirely confined to the Ubha, i.e., to Kárdáris Minchinábad and Khairpur East, being rarely found in Kárdári Bahawalpur, while in the other Kárdáris they are virtually non-existent.

In the Lamma the Mahrás, Máhhís, Cháchars, Tarcís, Sammas and Kobhars are numerous, the remaining tribes being found comparatively in small numbers. Two sayings are prevalent in this tract: one runs *kul ehhit-putar-dá Sardár Abra he*, i.e., of all the petticoat-wearing tribes Abra is chief, because the women of these tribes wear the petticoat. The other proverb is: *kul ghaghe da Sardár Baloch he*, i.e., the Baloch are the chief of the tribes whose women wear the *ghaghe*, or long shirt.

(1) Muizz-ud-Din, Khákwání, Ghálém Muhammad Khán, Bíbar, and Umar Khán, Popalzai, followed them at different times.

The Joiyas. The Joiyas are almost certainly the ancient Yaudhoyas or warriors of the Jangal Desa or forest land, which now forms the Hariána, Bhatner and Nagaur *ilqás*.⁽¹⁾ The *mirásis* of the Joiyas have compiled for them a pedigree-table which makes them and the Malárs Quraishis by origin and descended from Iyás, a descendant of Mahmúd of Ghazni. But the *mirásis* of each sept of the Joiyas give a different pedigree above Iyás, a fact which tends to show that the Joiyas were in their origin a confederation of warrior clans.

The Lakhwera sept and others recount the following tale. They say that Iyás, son of Bakr, came to Chúharhar (now Anúpgarh), the capital of Raja Chúhar Sameja, in the guise of a *saqír*, and married Nal, the Rája's eldest daughter,⁽²⁾ by whom he became the father of Joiya in 400 H. Joiya was brought up in the house of his mother's father as a Hindu, though his father was a Muhammadan and had married Nal by *nikah* and so Joiya's children, Jabbu, I-sung, Bi-sung, Ni-sung, and Sáhan-Pál, received Hindu names. From the youngest (apparently) of these sons is traced the Joiyas' pedigree table :—

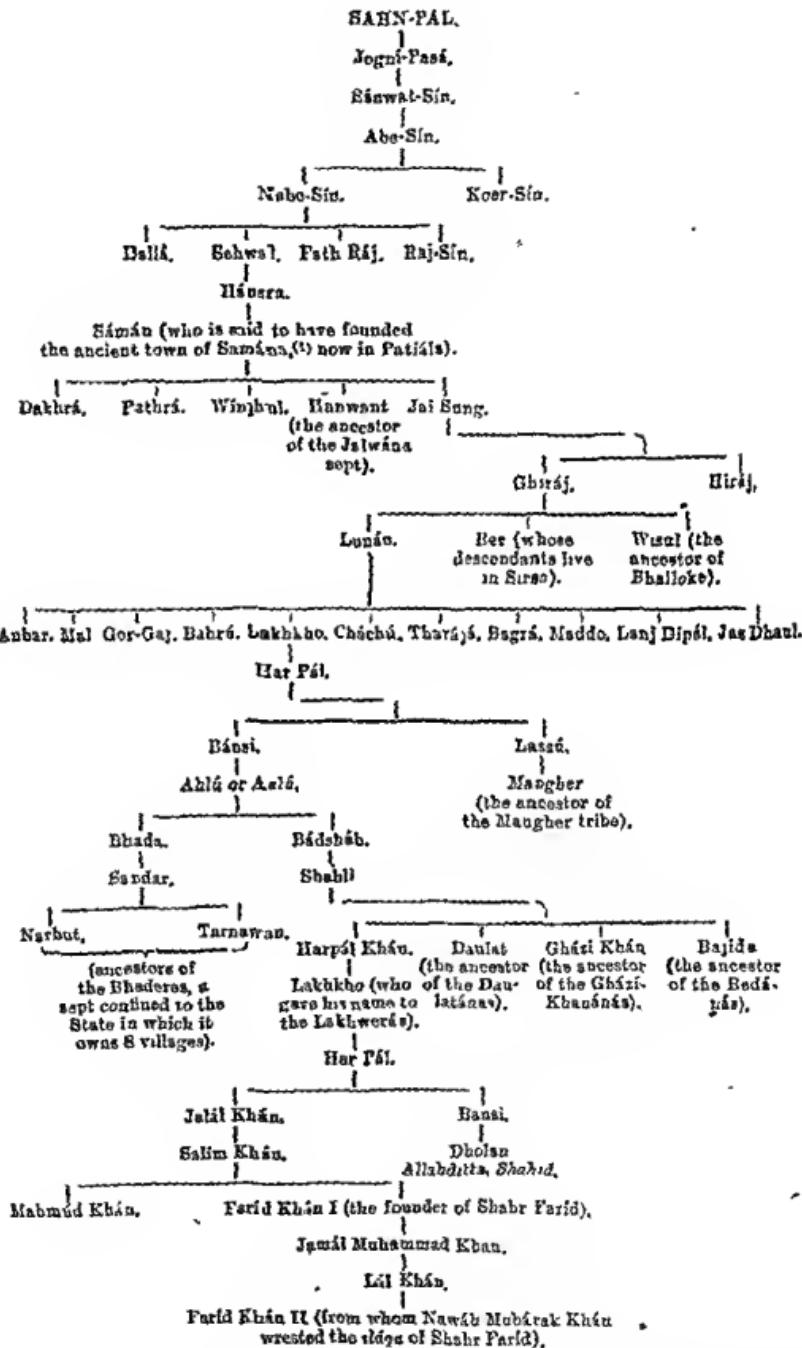
(1) Tod's Rájasthán, I, Chapter VII, p. 106.

(2) Pál and Sal being the other two

CHAP. L C.

Population.

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(3) But local tradition attributes its foundation to the Samanide dynasty of Persia.

Sahn-Pál is said to have coined his own money at Bhataer, a proof CHAP. I. C. that he exercised sovereign power. Lunán, Ber and Wisul were contemporaries of Báwa Faríd-nd-Dín, Shakar-Ganj, who converted them to Islám and blessed Lunán, saying, "Lunán, dunan, chaunan," i.e., "may Lunan's posterity multiply." These three brothers wrested the fortress of Bhatindah from the Slave Kings of Delhi and ruled its territory, with Sirsa and Bhatner, independently. Population. The Joiyas.

Lakhkho, son of Lunán, headed a confederation of the Joiyas, Bhattis, Rathors and Waryás against the Víkas, or Bikas, the founders of Bikaner, whose territory they devastated, until their King, Rája Ajras, gave his daughter Kesar in marriage to Lakhkho, and from that time onwards the Hindu Rájpúts of Bikaner gave daughters to the Muhammadian Joiyas as an established custom up to within the last 50 years, when the practice ceased.

After Lakhkho Salim Khán rose to power in the time of Aurangzeb. He founded a Salemgarh which he gave to Pír Shauq Shah, whence it was called Mari Shauq Shah, and founded a second Salemgarh, which was however destroyed by Anrangzeb's orders, but on its ruins his son Farid Khán I founded Shahr Farid. After the downfall of the Mughal Empire the Lakhwera chiefs continued for some time to pay tribute at Multan and Nawáh Wali Muhammad Khán Khakwáni, its Governor, married a Joyna girl, Ihsan Bihi, and thus secured their adherence, which enabled him to find a refuge among the Admora and Saldera Joiyas whom the Mahrattas took possession of Multan in 1757 A. D.⁽¹⁾ After this the Joiyas under Farid Khán II revolted against Salih Muhammad Khán, whom the Mahrattas had appointed Governor of Multan, and plundered his territory, but in 1172 A. D., when Ahmad Shah, Abdáli, had expelled the Mahrattas from Multan, he re-appointed Wali Muhammad Khán to its Governorship and to him the Joiyas submitted. Under the Emperor Zamán Khán, however, the Joiyas again rose in rebellion, and at the instance of the Governor of Multan Nawáb Mubárak Khán of Baháwalpur annexed the territory of Farid Khán II.

The Joiyas have always received favourable treatment from the Baháwalpur administration. Thus the *chatti* or fines levied from criminals of the Shahr Farid *iláqa* were paid over to the Lakhwera *Rais* up to the time of Nawáb Baháwal Khán III. The descendants of Farid Khán II still hold 5,000 *bigals* as *inám* and 6,000 as *kasúr*.

The Joyna septs are very numerous, 46 being enumerated as principal septs alone. Of these the more important are the (i) Lakhwera, (ii) Daulatána, (iii) Bhadera, (iv) Nihál-ka, (v) Ghazi-Khanana, (vi) Jalwiána, which has a sub-sept called Bhaon, their ancestor having been designated Nekokára-Bhai or the "virtuous brother" by Abdulla Jahanian. Most of the Joyna septs are eponymous, their -ka and sometimes in -era. These septs

CHAP. I. C. give names to numerous villages in the Khairpur and Minchinábad Population. Kárdárís.⁽¹⁾

The Joiyas. The Joiyas as a tribe regard Ali Khán, Lakhwera, *ra'is* of Shahr Farid as their chief, and his influence extends over the Joiyas in Multan. A Joiya who has committed theft will not deny the fact before this chief. Heads of septs are : Sajwara of the Akoke, Lákhá of the Chawke, Muhammad Ali of the Laleke, Munshi Mahmíd Khán of the Jalwáns, Sikandar Khán of the Bhaderas (who pays Rs. 2,400 as annual revenue) and Mahmíd Khán, *ra'is* of Luddan, of the Daulatáns.

A special custom.—The Lakhwera, Bhadera, Ghazi-Khanana, Daulatána, Kaméra and Mangher septs in particular, and a few others, observe the *windik* ceremony. This consists in slaughtering two rams (*ghuttas*) and making a *julao* (with rice cooked in *ghi*) of the flesh. This is given in charity in the name of their ancestor Allahditta, who single-handed resisted a party of 50 Baloches who tried to raid the cattle he was tending in the Cholistán. Allahditta was killed, but his bravery is commemorated in the *windik* and his tomb in the Taj-Sarwar is greatly frequented by the tribe. Lunán's name is also mentioned in the *windik*, because he fell in a fight with Lahr Joiya, a descendant of Jai Sung at Kharbira in Bikaner, where his tomb still exists. The descendants of the Joiyas shown in the pedigree-table from Baasi upwards observe only the *windik* of Lunán, not that of Allahditta.

The Joiyas are brave, but, like the Wattús, addicted to theft. The Lakhwera sept is the highest in the social scale and has a great reputation for courage. The tribe is devoted to horses and buffaloes. No Joiya considers it derogatory to plough with his own hands, but if a man gives up agriculture and takes to trade or handicraft the Joiyas cease to enter into any kind of relationship with him.⁽²⁾ They numbered 19,122 souls in 1901.

The Mahárs.—This is an important tribe which claims descent from Mahár, an elder brother of Joiya,⁽³⁾ son of Iyás and Ráni Nal, daughter of Rája Chúharhar. The Joiyas while admitting the claim

(1) The following is a list of the remaining Joiya septs:—

Mamdere,	Beg-ke,	Jhande-ke,
Kamere,	Bamand-ke,	Sanette-ke,
Bhiráj-ke,	Qám-ke,	Jhabere,
Bhikráne,	Billá-ke,	Mihru-ke,
Bedáne,	Jodhe-ke,	Cháwe-ke,
Solyere,	Haván-ke,	Bhallo-ke,
Taghere,	Mannmún-ke,	Pahalván-ke,
Fatwera,	Bhadur-ke,	Wazir-ke,
Béne,	Bháre-ke,	Lále-ke,
Abhrere,	Hábu-ke,	Saldere,
Malere,	Aká-ke,	Admere,
Nadere,	Apé,	Mome ke
Adláne,	Yáns-ke,	Jamdere
Suree,	Qásim-ke,	

(2) There is a class of barbers in the Ubba who also call themselves *Joyas*, but they are not of the Joiya tribe.

(3) See the *Bigh-o-Sakár qárim Joiya wa Mahár* by Lakhe Khán Mahár of Montgomery.

to kinship, say that Mahár was the son of a sister of Joiya's mother. CHAP. I, C.
 Mahár was born in Chúharhar, and Wág, his grandson, became *rája* Population.
 of Garh-Mathila and Kot Sánpli. He had a son, Sánwra, whose
 descendants the Sánwropotre (or Mahárs simply) are found in
 Sirsa. Sanwra's brothers drove him out of Garh-Mathila and so he
 settled in Sartaní in the Shahr Faríd Peshkúri. Jandla and Chhajju-
 de, now ruined villages near Chak Chopá Mál and Basti Humayún
 Siál, were built by his descendants. Maháráñ was founded by Fateh
 Khán, son of Waryá, from whom Daulat Ali Khán, the present
 Mahár representative, is eighth in descent, during the ascendancy
 of the Lakhweras to whom the Mahárs used to pay a fourth of their
 produce by division and they continued to hold it down to the time
 of Baháwal Khán II. The son of the Khwája Núr Muhammad
 (Qibla-i-Alam), Mián Núr-us-Samad was however assassinated by
 Sarwan and Karm, both Mahárs, and Warsál Surora, a Joiya, and
 after a long time Qázi Muhammad A'qil of Mithankot claimed
 blood-money in the court of Sádiq Muhammad Khán II who was his
 muríd. The claim was allowed against the assassins' descendants,
 who were ordered to pay 200 buffaloes or 100 camels to the
 descendants of the 'martyr' Núr-us-Samad, but as they could not
 pay this fine the Mahárs had to transfer to them the ownership of a
 half of Maháráñ village instead and since then they have sunk
 gradually and now only own three wells all told.

The Wattús. The Wattús, according to their own traditions, came originally from Jaisalmer and settled in the Punjab, advancing as far as Batálá (or Watálá) which they founded. They then dispersed, along both banks of the Sutlej. Their conversion to Islam was effected in the reign of Firoz Shah Tughlak, after which period they were subjects of the kingdom of Delhi, and suffered greatly at the hands of the Sidhu-Barář Sikhs to whom they remained tributary until Nawáh Muhammad Bahawál Khán II expelled the Sidhu-Barářs from the Wattú territory and annexed it to Baháwalpur. The control of the State over the Wattús was however ineffective, and Hindu Kárdárs appointed to the charge of their territory were often, as the Wattús boasted, assassinated, until Mirán Imám Shah Kárdár brought the tribe under subjection by applying Muhammadan penal code, as for example by inflicting amputation of the hands for theft.⁽¹⁾

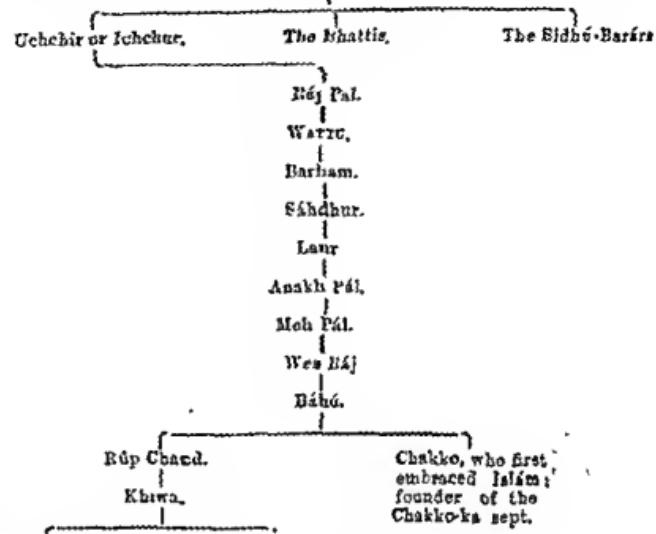
The Wattú *mirásis* carry their genealogy back to Wattú, 8th in descent from Jaisal, the founder of Jaisalmer, and 26th in descent from Rája Risálú. These *mirásis* also preserve a version of the Legend of Rája Risálú identical with that given in Temple's Legends of the Punjab, but they localize Risálú's capital at Sáhúke in Tahsil Mailsi of the Multan District opposite the village of Rája Shah in this State, and in 1894 the Sutlej eroded some land near Sihúko and disclosed a platform beneath which a number of skulls are

(1) One Koera Chhina, whose hands had been thus amputated, lived to a great age, and died only 17 years ago.

CHAP. I. C. said to have been found, thus confirming the popular belief that Population. Sāluke was Risālī's capital. The Wattū genealogy is given below:—

JAUNHAR.

The Wattūs.



The principal septs of the Wattūs are :—

- i. Sālm-ke, (i) Qūm-ke, (ii) Amruke, (iii) Bāre-ke.
- ii. Sāhrā, with a sub-sept Darweshke. This sept holds Jīwan-Sāhrā and Hāsīl-Sāhrā, and their representative is Jīwan Khān of Doma Jīwan, a *kursi nashīn darbāri*.
- iii. Gaddhoke, (i) Ratte-ke, (ii) Bāthe-ke, (iii) Dhaddi-ke, (iv) Daddu-ke. Their representatives are Bahādūr Khān and Usmān Khān, *kursi nashīns*.
- iv. Rahmūn-ke } with several eponymous sub-septs.
- v. Malle-ke }
- vi. Miāna. Their representative is Alīmad Bakhsh, Miāna, Zaīdar of Basti Miāna.
- vii. Jassoke.
- viii. Ableke.
- ix. Shekhū-ke.
- x. Chakkoka, whose leading representative is Sirdār Khān of Chakkoka.
- xi. Dalelke.
- xii. Kālūke.
- xiii. Dhīrūke.
- xiv. Sahnke.

The Wattús have several strongly marked characteristics. CHAP. I. C.
 Divorce is unknown among them, women of loose character being killed and declared to have absconded. It is considered foolish to talk of divorce. A widow or daughter inherits no share in her husband or father's property but receives maintenance only. A price is never accepted for a daughter, but a Wattu has often to pay Rs. 200 to 500 for a wife. The Wattus only give daughters in marriage to Sayyids, Chishtis and Joiyas, but they take brides from five septs of the Tuhars, and from Chanháns, Chisnás and Bhattis. Like the Joiyas they have no custom of adoption. In 1901 they numbered 5,898 souls.

The Chhindás.—The Chhindás are found mostly in the Minchinábád Kárdári, opposite Pákpattan. They have three septs, Tírcka, Mahramka and Azamka, which own land and give their names to the three villages of Tara-Chhína, Mahram-Chhína and Azam-Chhína. The other septs are tenants. Their genealogy gives them a common origin with the Wattús:—
 CHHINDA OR CHHINDU.

Jag-Pál,

Chhindá,

Raj-Pál,

Wattu.

Phru, 18th in descent from Chhína, was converted to Islám by Báwa Farid-ud-Dín, Shakar-Ganj of Pákpattan. The Chhindás are courageous and hard-working, but they are also professional thieves, though they will not steal from Sayyids, sagírs or mirásís, dreading the abuse of the latter. Though a small tribe in comparison with the Wattús they will not allow the latter to get the upper hand, and if the Wattús steal one buffalo from the Chhindás, the latter endeavour to retaliate by stealing five from the Wattús. Momanda Chhindá is not only the recognised leader of the tribe, but respected by the Joiyas and Wattús alike. The Chhindá is very unreliable; and hence the proverb, "Ohhina Kamína," i.e., a Chhindá is a mean fellow.

The Vehdás, or Waihas. The Vehdás are found mainly in Kárdári Sádiqábad and the peshkári of Allahábád. They trace their origin to Jaisalmir and aver that in the 4th century of the Hijra the Rája of that State gave Hurar, the modern Taj-gadh, in dower to his daughter Húrín, and that the place was named after her. At the close of the 4th century Sayyid Ahmad Billauri took up his abode at a place now called Amingadh close to Hurar which was then ruled by Rája Bhunak Bhástia who became a convert to Islám. The Vehdás' folk-etymologies point to a change in their name on conversion, for one derives Veha from *rih*, 20, twenty leading members of the tribe having been converted with Rája Bhunak. Another derives the name from *wáhi* cultivation, because the Rája of Jaisalmir confiscated their lands on their conversion, and the Sayyid told them to take to cultivation. A third fanciful etymology derives Veha from *rah*, because their conversion was

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Population.
The Lars.

applauded by the Sayyid's followers. The Vehas of Baháwalpur intermarry with those of Dera Ismail Khán and the Tulamba *iláqa*. Their leading member is Ghulám Sarwar, *zaíldár* of Taj-gadh.

The Lars.—The Lars have several septs:—

i. Wagojas, whose leading representative is Hakím Iláhi Baksh of Ther in the Khán Bela <i>iláqa</i> .	vii. Sab-Rája.
ii. Sansja, in the Feroza <i>iláqa</i> .	viii. Jhargá.
iii. Rameja, in Feroza itself.	ix. Shaikh.
iv. Maráli-Dhan, in the Jajja and Naushahra <i>iláqas</i> .	x. Gandin.
v. Alúria.	xi. Batta.
vi. Darírhi.	xii. Lutfa.
	xiii. Ballha.
	xiv. Dammar.
	xv. Bhela.
	xvi. Késar.

Leading men are Ghulám Muhammad, Maráli-Dhan, *zaíldár*, in *peshkári* Naushahra, and Jám Wahid Baksh, *zaíldár* of Wahid Baksh in Ahmadpur Lamma.

The Ghallás.

The Ghallás.—The Ghallás are found in large numbers in the Kárdáris of Baháwalpur and Ahmadpur, and more particularly in the *peshkári* of Uch. Their story is that Ghallú, their ancestor, a Hindu Ráth (or Rájpút) was converted by Makhdum Jahaniá whom he accompanied from a place in the east towards the source of the River Sutlej to Uch. He had seven sons, after whom the following sub-divisions of the Ghallás are named:—

(1) Hanbir-potre.	(3) Dipál.	(5) Kurpál.
(2) Ghanún-potre.	(4) Jhánbú.	(6) Kánji.
(7) Gnjj.		

Thatta Ghalláian, a village in the tahsil of Shujabad, where many Ghallás live, was founded by this tribe. The following villages in the State belong to the Ghallás:—Baháwalpur Ghalláian, Ali Wáhan, Sarí Wasti, Bakhhápur, all in Kárdári Ahmadpur, Makhwára, near Uch, Kot Dádá Ghallá and Kurpálán, both in Kárdári Baháwalpur. The Ghallás are both landowners and agriculturists.

The Guláms (a small tribe whose origin is unknown) were formerly the slaves of the Ghallás; and even in modern times the former are only found in the villages of the Ghallás, whom they serve as tenants or household servants.

The Girwáns.

The Girwáns.—The Girwáns or Garwáns are both landowners and agriculturists, and are met with in the Kárdáris of Baháwalpur and Ahmadpur, where they have their own *bastís* and a few villages, e. g.,¹¹⁹ their septs are:—

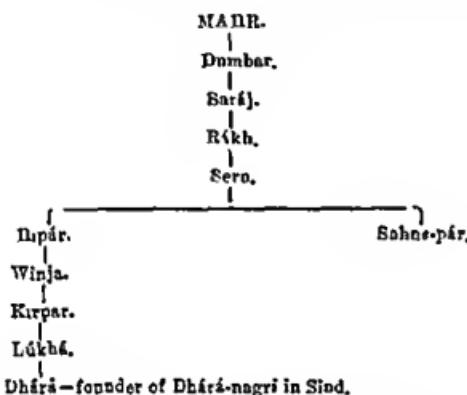
- (1) Attá
- (2) Jálap, and
- (3) Karer.

¹¹⁹ Sher Garwáñh (in Baháwalpur Kárdári) and Garwáñh (in Ahmadpur Kárdári).

The Mahrs.—The Mahrs, who have been identified with the Meds of the Arabian historians and others, have several septs:—
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Population.

- i. Channar, ii. Hasnâne, iii. Rukrâni, iv. Tagani, v. Lalâni, *The Mahrs.*
- vi. Sherwâni, vii. Mâke-Mahr (in the west of Sâdiqâhâd),
- viii. Matujo, ix. Sukhijo.

Their chief or Khân is Muhammad Baklîsh Khân, Sukhija, *ra'is* of Khângarh in Shikârpur District, and no other Mahr will sit on the same chârpâi with him. They derive their name from Mihtar, 'prince', but some of them give their genealogy thus:—



These names also occur in the genealogies of certain Râjpút tribes, such as the Joiya, Wattu and Sammâ.

Sir H. Elliot⁽¹⁵⁾ was of opinion that the root Mahr, Mer or Man could be traced in various place-names in the Punjab, such as Mera, 10 miles west of Kallar Kahar, which would give them a northern origin, but this is not in accord with this fact that the Mahrs and Kahiris were the private attendants of the Abbâsi Dâudpotrâs when they migrated from Shikârpur to the area of the present State of Bahawalpur.

The Mâchhis.—The Mâchhis or Takrânis (Sindhi *takkar* = mountain) are virtually confined to the detached area, lying south of the State, known as Fatchpur-Machhka, and which forms a separate peshkâri. They have ten septs:—
The Mâchhis.

(i). Takrani or Dagrsai, the sept of the chiefs.	(vi). Gulani.
(ii). Lakâni.	(vii). Sidqâni.
(iii). Balâni.	(viii). Kiryâni.
(iv). Shahlnâni.	(ix). Ghûti.
(v). Jumlani or Jumrni.	(x). Jamman.

The Mâchhis say they are a branch of the Solgis (Saljukis) and claim to have had their first home in Halab (Aleppo) in Syria,

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Population.
The Mâchhis.

and to have migrated thence to the vicinity of Karbala, where they were settled when the Imám Husain was killed there, and they claim to have been followers of that Imám and to have carefully interred his body after his martyrdom, but their enemies say they were enemies of the Imám and that Shimar the Cruel was of their race. From Karbala they migrated along the skirts of the hills in southern Persia and Afghanistan to Kech-Mekrûn, thence to Bela Jhal, now held by Sardár (now Nawâb) Kesar Khán, Magassi Baloch, and thence again to Qalát where they remained some time. Finally they settled in Shikârpur. Early in the 18th century they were allies of the Kalhorâs against the Dâuidpotris at the battle of Shikârpur. Massn Khan Mâchhi founded Massuwâla in the Kashmor *ilâqa* of the Jacobabad District and made the Massuwâh Canal, about the same period, but when the Kalhorâs took Haidarabad and Shikârpur, they leased the extensive tract of Ubaura to the Dâhrs, who, unable to repel the inroads of the Sahû freebooters of Jarâlîner, called on Sultân Khán, son of Massu Khán, to aid them against the Sahûs, in return for lands in Ubaura sufficient to maintain him and his whole tribe. Sultân Khán acceded and was migrating to Ubaura when he heard that the Sahûs were besieging the fort of that name, and made a sudden attack on the besiegers. The Dâhrs also sallied forth from the fort and the Sahûs thus surrounded were utterly defeated, but the Dâhrs and Mâchhis lost as many men as their enemies, and the total loss on both sides was believed to amount to 100,000 men, whence the depression near Ubaura was named Lâkhi. In return for this service the Dâhrs gave the Mâchhis the tract between Lâkhi and Massuwâla, both tribes holding as joint lessees of the Kalhorâs. But when the Talpur Wazirs usurped the government of the Kalhorâs they resumed the lease and wrested all their lands from the Mâchhis, except Fatehpur and Machhkâ, which Sabzal Khán afterwards amalgamated with his own domain of Kot Sabzal. When that State was annexed by Bahâwal Khán IV Fatehpur-Machhkâ became a part of the Bahâwalpur State and the Mâchhis as a body remained loyal to the Nawâb when the Dâuidpotra Khâns of Kot Sabzal rose in rebellion, only Fath Muhammad Mâchhi of Muhammad Murâd in the Ahmadpur Lamma *ilâqa* siding with the rebel Khâns, in consequence of which his property was confiscated and he fled the State. The Mâchhis still boast that they received Rs. 5 for the head of every rebel.

The Mâchhi Sardârs are named alternately Sultân Khán and Jahân Khán, and the present Sardár, Jalâl Khán, is aged 13, being the ward of Sardár Khán, his paternal grandfather's brother, during his minority. The Mâchhis are exceedingly obedient to their chief, who is moreover sole owner of the tribal territory (78,000 *bighas* in area, paying Rs. 18,900 in revenue) of Fatehpur-Machhkâ, the tribesmen being his tenants, and the Sardár settles all his disputes as to custom and other domestic matters.

The Māchhis, like the Baloches, do not cut the hair or shave, nor do they wear black, and all Māchhis usually live in *sahals*, for, however rich a Māchihi may be, he will always have a roof of reeds, not of beams and rafters.

The Chácharas.—The illiterate Chácharas claim to be Mughal and they produce pedigree-tables tracing their descent from Timúr Lang (Tamerlane) whom they connect with Abbás, a cousin of Husain, the son of Ali. But tradition says that the Surar, Subhágó, Sílro and Cháchar tribes were once slaves of Rája Bunga Rai, rája of Umrkot, and that Jám Jhakhar redeemed them, and there is a saying:—

Surar, Subhágó, Sílro, chauthi, Chachariá,

Anda ha Jám Jhakhare hár báhuán Bunga Ra,

to that effect.

The Chácharas have several septs:—

(i) *Rai-* whose ancestors we akariya. Hence the d some sanctity still attaches to the sept; (iii) Nárang, (iv) Jugana, (v) Jhunjha, (vi) Chhantta, (vii) Gureja, (viii) Rukana, (ix) Kalra, (x) Mudda, (xi) Dáwani, (xii) Dohija, (xiii) Gabráni, (xiv) Múrfia, (xv) Kharyaní and (xvi) Zakriani or followers of Gaus Bahá-ud-Dín Zakariya.

The whole tribe, however, are followers of that saint and never become disciples of any but his descendants. The Chácharas own the villages of Háiipur, Sardárgadh, Chak Abbás, Sultánpur, Dukki, Makhan Bela, and Bibipur, which they founded in Naushahra *peshkári*, and Muhammad Yár, grandfather of Ghulám Rasúl of Dukki in the Naushahra *peshkári*, was granted a *jágír* by Baháwal Khán III in lieu of his furnishing 40 musketeers to the State army.

The Sammás.—The Sammás are represented in this State by the following septs:—

i. <i>Abrah...</i>	i. Abreja. ii. Khambra. iii. Sangi (found in Kárdáris Khán-pur and Sádiqábád). iv. Jamra. v. Abbal. vi. Nangana. vii. Bappi.
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The Abrahais are also called Phal-potras or 'children of the fruit,' because they first introduced agriculture into Sindhi. Hence their motto:—

Lakha lakh lutáíyo,

Karan bakhshé kror

Te Abrah bakhshé hal di or

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Population.

The Sammás.

'Lákhá (a Samma *rája*) gives *lakhs*, and Kární *krors* of rupees, in charity, but Abrah gives but what he earns by the plough.'

- ii. *Sawenta*.—(i) *Sndr.* (ii) *Silra.* (iii) *Dandam.*
- iii. *Nareja*, descended from pure Sammás on both sides.
- iv. *Dhareja*, } by Samma fathers, but by mothers of other
- v. *Dhári*, } tribes (cf. *dhi*, daughter).
- vi. *Warand.*
- vii. *Unnar*, descendants of Rája Lákhá. Their leading man is Jám Khán Muhammad Khán of Unnar in Khán Bela *peshkári*.
- viii. *Ujjan*, whose leading members are Míán Abdul Khálíq of Wárni and Maulavi Muhammad Isháq of Adhuja in Kot Sabzal.
- ix. *Salta.*
- x. *Kala.*
- xi. *Gori.*
- xii. *Lákhá.*
- xiii. *Ranúhja* or *Runjha*, whose representative is Khuda Bakhsh, *zaildár* of Khairpur Daka in the *iláqa* of Uch. This sept claims to be of the Dáuidpotra tribe. They have a sub-sept called *Tarechri*,⁽¹⁶⁾ a wild group, cattle-breeders by occupation. According to some, Ranúhja and Runjha are separate septs of the Sammás.
- xiv. *Káká.*
- xv. *Káhá.*

The Khohánras.

The Khohánras.—Tho Sangi branch of the Sammás has a tradition that in ancient times the Sammás had two grades, one comprising the 30 families of superior or genuine Sammás, the other 18 inferior septs who were *mazírs* of the Sammás. To the latter belonged the Khohánras. No other sept of Sammás has however preserved such a tradition.

The Sumrás.

The Sumrás.—Tho Sumrás in this State are by no means numerous and are confined to the Lamma. Few own land, and the majority are tenants, while others are blacksmiths, carpenters, boatmen or barbers. After their overthrow by the Sammás tradition says that only those men of the tribe escaped massacre who declared themselves to be artizans or menials, and so many of them were killed that nearly all the women were widowed, and

⁽¹⁶⁾ A mound so named in the Cholistan, near Patai Munara, may once have belonged to this sept.

hence no Sumra wife to this day wears a nose-ring, for the tribe is still mourning its losses.

The main Sumra septs are:—

- i. *Bhattar*, whose leading member is Jám Túj Muhammad of Bhattar,
- ii. *Kakkik*,
- iii. *Khatri*, found in Kúrdári Sádiqábíd, are washermen by trade, so that Khatri has become a general term for *dhobi*,
- iv. *Bhákhrí*,

The Ghalejas are divided into (i) the *khális* or pure Ghalejas, and (ii) sixteen sub-septs, Yaráni, Sáda, Lalla, Luthrá, Kuddan, Júra, Gehrí, Kekri, Láng, Natháni, Chhatáni, Midáni, &c.¹⁵⁷ *The Ghalejas.*

The Ghalejas are found in the Lamma, especially in the Kúrdári of Khánpur. They claim to be Abbásis by origin, but they appear to be a branch of the Sammás which migrated from Haidarabad Sind and settled in the Lamma in the time of the Nábars, and their ancestor Lál Khán founded Gauspur, naming it after Gaus Bahá-ud-Dín Zakariya of Multán, his religious guide. When this tract passed into the hands of the Abbásí Dáuidpotrás, the Nawáb Muhammad Baháwal Khán II assigned a thirteenth of the revenue of Gauspur to Lál Khán's descendants. Kaure Khán Ghaleja accompanied that Nawáb to the siego of Multán in 1848, and received a considerable *jágír* in Gauspur for life.

The recognised chiefs of the Ghalejas are Lál Khán, *lambardár*, and Qidir Dád, *zaildár* of Gauspur, and they receive *mazrána* on a marriage or birth of a son from all the members of the Ghaleja septs.

The Channars.—The Channars, or Channún-do are found chiefly in the Kúrdáris of Biháwalpur and Ahmadpur East, where they are cultivators, and in the Rohi, where they are landowners and cattle-breeders. The Channar septs are:—(i) Admáni, (ii) Rím, (iii) Wísal, (iv) Bhojar, and (v) Bharpál.¹⁵⁸ *The Channars.*

The Channars are said by some of the tribe to be descended from Pir Channar, but the more general belief is that the Pir never married and that the Channars are descended from his seven brothers, sons of Rai Sandhsia. The Channars are, however, believed to be an offshoot of the Mahirs.¹⁵⁹

The Junans.—The Junans are descended from Jám Junan,¹⁶⁰ who ruled Sind in the 8th century of the Hijra, and gave their name to the State of Junagadh. The Junans of Biháwalpur migrated

¹⁵⁷ See Sec. Religions, p. *supra*.

¹⁵⁸ This must be the Jám Junan, famous, who became the chief of the Samma dynasty. *DzS*, p. 372.

CHAP. I. C. from Qasba Jungal in Shikárpur to Kot Sabzal in the 18th century
Population. A. D. and were granted lands by Ismail Khán, son of Sabzal
The Junans. Khán. Their present *ra'ís* is Salih Muhammad Khán, whose grandfather Jungal Khán constructed the Jungal-wah Canal and founded the village of Dhandi.

The Siáls.

The Siáls.—The Siáls are found both in the Lamma and in the Ubha, but more especially in the former part, the Mughyána, Kamyána, Hasnana, Shaikhana (descendants of Shaikh Ali Bharmi) and Kirtwana sept being strongly represented in the Allahabad *peshkári*. The Sál tradition in Balúwalpur is that Sewa, son of Sangar, Rája of Pánipat and Karnál, was expelled from his country by his brothers, Ten and Gheu, and took refuge with Bábá Faríd-ud-Dín Shakar-Ganj, who converted him to Islám in the 7th century of the Hijra, and instructed him to settle in Jhang, where he married a Mekan⁽¹⁾ girl. From his three sons are descended a number of septs:—

- i. From Mahni: (i) Muklána, (ii) Sajrána, (iii) Pandýána, (iv) Lakhnána, and (v) Panjwána.
- ii. From Bharmi: (i) Sargána, (ii) Kamlána, (iii) Chela, (iv) Alyána, (v) Hiráj, (vi) Thiríj, (vii) Kamyána.
- iii. From Koh: (i) Salyána, (ii) Rajyána, (iii) Borána, (iv) Daríj, (v) Sabána, (vi) Khichyána, (vii) Ambrána, (viii) Umrána, (ix) Metkána, (x) Chuchkána (descendants of Chúchak the father of Hir, Ránjha's mistress), (xi) Mughyána, and (xii) Jalál-Khanána.

The Bhattis.

The Bhattis.—This important and interesting tribe has 15 principal clans:—

- i. The Bhattis, or pure Bhattis, who are generally land-owners or cultivators, though some are weavers and blacksmiths.
- ii. *Páhor* throughout the Lamma.
- iii. *Chús*
- iv. *Jogi* } in Sádiqábád Kárdári.
- v. *Jandáni*.

These four septs are closely connected, do not give daughters outside the group, and usually intermarry.

vi. *Shaikhá*: in Goth-Channi *ildqá*. They are descended from Shaikhú, who was converted to Islám by Makhdíum Jaháníán, and who used to fill the *sabil* for the ablutions of those who came to pray in his mosque.

vii. *Chakar-Hulle*: a small sept, whose ancestors seven generations ago acquired the name of *Chokar-ullah* or servant of God, found in Khán Bela *peshkári*.

viii. *Lallú*: mostly tenants in Uch *peshkári*.

ix. *Bhálbhe*: a small sept in the *peshkári* of Khairpur East. Population.
 x. *Katesar*: also a small sept in this *peshkári*. They rear sheep and live by selling their milk and *ghi*. *The Bhatts.*

xi. *Kulyárs or Karalyárs*: found in the Kárdáris of Khairpur, Baháwalpur and Ahmadpur. They have an interesting history.

Kulyár was a son of Ráni Ráj Wadhan, who had four other sons, (1) Utterá, (2) Nún, (3) Kánjún, and (4) Határ. The tradition is that the ancestors of Ráj Wadhan lived in ancient times near Ghajní, whence they migrated to Delhi, which after a time they left for Bhatner. In the 7th century H. Ráj Wadhan together with his tribe left Bhatner and settled near Chhanb Kulyár (now in the Lodhrán Tahsil), which in those days lay on the south bank of the Sutlej and formed part of the dominions of Ráí Bhuttá, the ruler of a city, the greater part of which was destroyed by the Sutlej flowing over it; but parts of its ruins are still to be seen on the right bank of the Ghára (in Tahsil Lodhrán). Rána Ráj Wadhan had a beautiful daughter whom Ráí Bhuttá desired to marry. The request was refused by Kulyár, the eldest son of Ráj Wadhan; and the result was that a sanguinary battle took place between the parties in which Ráí Bhuttá was slain. The tract of the country thus conquered became known by the name of Chhanb Kulyár, which name it still retains. At this time Sher Shíkh Sayyid Jalál was living in Uch, and his miracles were the topic of the day. Rána Ráj Wadhan and his sons also went to see the Sayyid at Uch, and no sooner had they seen him than they embraced Islam. Their locks were cut, it is related, by Shaikh Jamál Darwesh Khojandí, at the instance of Sayyid Jalál. Ráj Wadhan spent the remaining days of his life in Uch. Utterá occupied the 'Vish' (Bias),⁽²⁾ Nún began to live on the Rávi, Kánjún at the Dúndré Márí (?), and Kulyár fixed Chhanb Kulyár as the seat of his residence. Határ was deprived of his share of the inheritance.

The following verse alludes to this event:—

Panj puttar Rána Ráj Wadhan de,
 Panján nind na kité kái,
 Utterá Argan the peton,
 Chár jano Bhattení mái,
 Hissa na dio Határ kon
 Sadd puchchho Kánjún bhái.

"Rána Ráj Wadhan had five sons, in whom was no fault. Utterá's mother was Argan (a woman who did not belong to the tribe), and the mother of the other four was a Bhuttá woman. Give no share to Határ, you may send for Kánjún and inquire this

⁽²⁾ The tradition is that in those days the Bias flowed separately to the north of Kahror towards Shujabad.

CHAP. I. C. from him (and he will quite bear this out)." The Utteris, Náns, Kánjáns, and Határs are found in large numbers in the State; most of them being landowners or agriculturists. The leading member of the Kánjáns is Mullah Jíwan, Náib Tahsildar, now retired, and the representative of the Kulyárs is Malik Núr Moham-mud, *lambardár* of Goth-Gahna (Kárdári Baháwalpur).

The Bhattis.

xii. *Daragh*:

xiii. *Sangrá*: with a famous sept called Wági. In the 8th century of the Hijra the Sangrás migrated from Rájjútána and settled in Kathálá, then a large town on the Gurang or Hariari, the ruins of which are still to be seen near Tibba Túñwin-wála. Kathálá was at that time held by the Joiyas. The Sangrás when they reached Kathálá had never seen sugarcane, so they cut down the fields of it, thinking they contained reeds, and built huts like those of the modern Marechás. The Wágis were converted to Islám by Abdulla Jahánián, at this period, and gathered together all their *juncos* to make a tether for the saint's horse. Hence they became known as Wágis—from *wág*, a tether. They have several sub-septs:—

i. Pherá-de—(i) Sahlón-de, (ii) Sultán-de, (iii) Hákún-de,
(iv) Háji-de.

ii. Tole-do—(i) Shádi-de, (ii) Tatári.

xiv. *Mahtam*: the Muhammadan Mahtams claim to be Bhattis and say a *mirdási* once ironically called their ancestor 'Mahtam,' or 'chief.' They appear to be distinct from the Hindu Mahtams.

xv. *Bhet*: confined to Kárdáris Sádigábád and Khairpur. They claim to have been Bhattis who accompanied Shaikh Hakim from Delhi, but are said by others to be Dhedhs or Menghwals, whom that saint converted. They have four septs:—

(i) Júnasámi or Yúnasáni, (ii) Admáni, (iii) Iláisi, (iv) Lákri.

xvi. *Markand*, xvii. *Bokha*, xviii. *Jhaklikhar*, xix. *Dhándla*, xx. *Phanbi*, xxi. *Burár*, xxii. *Dadu*, xxiii. *Kapáhi* (cotton-workers and reed-gutters), and xxiv. *Káhfín*, are the remaining Bhatti clans. These nine clans are descended from the same ancestor and intermarry. Some are landowners, others tenants, but some are boatmen, and though Bhattis by origin they are regarded as of low status.

The Khokhars.

The Khokhars.—The Khokhars are found in some numbers in the State, but are less numerous in the Ubbha than in the Lamma. They are usually landowners or cultivators and intermarry among themselves, sometimes however giving daughters to Joiyas. There is a well-known sept of Khokhars called Missan, whose original home was Nawábpura in Multán. Their name is said to be derived from *missi* (bread made of gram flour), because they once gave a *mirdási* a loaf of it and he in consequence composed a satire on them. They are numerous in Alláhbád *peshkári*.

The Punwārs.—The Punwārs have 15 septs, which are described below:—

CHAP. I, &

Population.

i. *Dhāndū*: found in *peshkāris* Ket Sabzal, Naushahra, and *Ket Samaba*.
The Khokhars.

They are mostly goatherds and live by selling milk. A few hold land.

ii. *Gachchal*: found in the *peshkāris* of Naushahra and Khān Bela.

iii. *Pahna-Rūe*: a small sept.

iv. *Rān*: a small sept, mostly agriculturists, but in Ahmadpur East washermen.

v, vi, and vii

RAI KHANGAR,

Rāja Jag-deo.

Rāja Mongra.

Bāran or Waran,

Jaipāl,

Kirārū,

The Jaipāls and Kirārus came originally from Marwar. The Wārāns had their home at Dhāri-nagri: their leading member is Yūr Muhammad, *zaīldār* of Dhūr-kot.

viii. *Wasir*: a small sept in Ahmadpur East and Khairpur.

ix. *Tangrā*: also a small sept, some tenants and others proprietors.

x. *Satthus*: tenants and cattle-breeders.

xi. *Butt*: chiefly found in Ahmadpur, but there are also a few in Khairpur *peshkāri*. They refuse to give daughters outside the sept and usually intermarry.

xii. *Lakk*: chiefly found in Durpur and Muchran in the *peshkāri* of Khairpur East.

xiii. *Labina*: the Muhammadan Labinās claim to be Punwars from Delhi.

xiv. *Parhar*, divided into three sub-septs, (i) Dangar, (ii) Nachna, and (iii) Malpa. Prominent members of this sept are Rais Faqira, *zaīldār* of Madd-Rashid, in the Kūrdāri of Ahmadpur East, and Rais Muhammad, *zaīldār* of Chaudbri in Allahabad *peshkāri*. A branch of the Parhars, called Burūrna, lives in the Rohi and tends camels.

xv. *Dhudli*: a widely spread clan found both in the Lamma and Ubbha and comprising several septs, of which the principal are:—

(i) Kadar.	(iii) Chanan.	(v) Pannan.
(ii) Katiri.	(iv) " pakhīdr.	(vi) Wilke.

CHAP. I.C.

Population.
The Khokhars.

To these may be added the Buhars, who are akin to the Parhars,⁽²¹⁾ and the Dahas, who are *dahtras* or daughters' sons of the latter, Daha, a *fagir*, having married the daughter of a Parhar Rájput and founded this sept.

The
Chauháns.

The Chauháns.—There are three Chauhán clans in the State :—

i. *The Khális Chauhán*, whose leader is Jám Qaim, headman of Kurman Singh, a village in Naushahra *peshkári*. Maulavi Ibrahim, grandfather of Maulvis Muhammad Salím and Sharifullah, received certain assignments in recognition of his services to literature from the State, and these are still held by his descendants.

ii. *Hamshiras*: found mainly in Uch *peshkári*. They claim that Muhammad Husain, their ancestor, was Akbar's foster-brother (*hamshir*), but others say they are Hashmiras not Hamshiras. Qádir Bakhsh Khán of Kotla Shaikhán is their leading man.

iii. *The Khichchi*: they claim to be descended from Khichchi Khán who 700 years ago was ruler of Ajmer, and say their ancestor founded Shergadh in Montgomery District. They are but few in number and are confined to the Kárdári of Khairpur East, where they are carpenters and *khatiks* by trade, though in Multán they are well-to-do landowners.

The Túhars. *The Túhars*: found in Kárdárí Minchinábád and Khairpur. They have six septs:—i. Sukhere, ii. Kalloke, iii. Bhane-ke, iv. Hindáne, v. Sango-ke, vi. Chadhrar.

The Dáhrs.

The Dáhrs hold an important position in the State and merit detailed notice. Their descent is traced from Rája Rawan, ruler of Mirpur Mathula near Ghot-ki, who was converted to Islam by Sayyid Jakíl and was by him named Amir-ud-Dáhr, or "Ruler of the Age." He had two sons, Mahmúd, whose descendants live in Peshkáris Khánpur and Naushahra, north of Kot Sabzal, and Muhammad, whose descendants are found south-west of that place, about Khairpur Dahrki towards Sindh. Once rulers of part of Sindh the Dáhr power decreased in the time of the Langáhs supremacy, and in Akbar's time they were addressed merely as *Zamíndárs*,⁽²²⁾ but the Náhars conceded many privileges to them and these were maintained by the Dáhdpotrás on their rise to power. For instance, $\frac{1}{6}$ th or $\frac{1}{3}$ th share of the land revenue of Golani used to be paid to the Dáhrs, and 300 hoghs are still held in *ínám* by its two *ra'ises*. The leading representative of the Dáhrs is Ghulám Nabi, *lambardár* of Bhutta Wahan, and among the southern Dáhrs, Sawai Khán, *lambardár* of Chak Naushahra in Fatehpur-Machhkha *peshkári* is a large landowner, paying Rs. 1,800 a year in land revenue. The Dáhrs are closely connected with the Giláni-Makhdíums of Uch, to whom they have, it is said, given eighteen daughters in marriage from time to time.

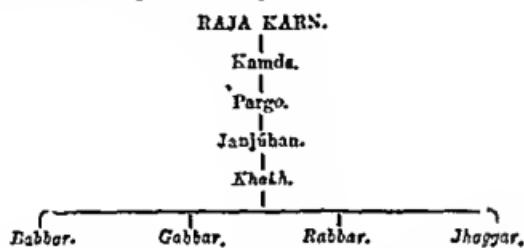
(21)

(22) Ilahi Baloh Khán and Pir Baloh Khán, *ra'ises* of Golani, still possess several *sanads* given by Akbar to their ancestors.

The Chaudhris.—The Chaudhris are found in the Ghauspur peshkári, and give their name to the village of Chaudhri. They have four main septs, Janjáni, Jasráni, Samdáni, and Dhadáni. They say that their original name was Saláki (?) Saljuki. CHAP. I.C.
Population
The Chaudhris.

The Jhunjh.—This tribe claims to be a branch of the Janjuhas, though others say they are Bhattiés. They have three septs: Gasúra, Gakhkhar and Tínwari. The Jhunjh.

The Babbars, Gabbars, Rabbars, and Jhaggars.—These four tribes have the following genealogy:—



The Aráins.—The Aráins are found in considerable numbers in this State as a tribe. The Aráins.

They have the following septs:—

i. Sahja.	xii. Sindhi.
ii. Nadhi.	xiii. Chaugatta, claiming
iii. Thinda.	Mughal origin.
iv. Bhutta.	xiv. Kamboh.
v. Baghban.	xv. Dhanjún.
vi. Thekri.	xvi. Dhot.
vii. Ghabar.	xvii. Pathan, also Kamboh
viii. Jindran.	section.
ix. Katuri.	xviii. Mirek.
x. Khokhar.	xix. Jiya Kamboh sec-
xi. Bhatti.	tions, not Aráins.

The Aráins do not form an organized tribe and have no recognized chiefs. Bág Ali Aráin of Núrpur in Minchinábád Tahsil pays revenue of 5,000 rupees annually to the State, and is a *kursi-nashín* in Bahawalpur Darbar.

The Buraras.—The Buraras, originally named Hojali, are claimed by some as a Samma sept, but others say they are a separate tribe. Their tradition is that they are descended from a Rája of Girnar near Junagadh, who migrated to Sindh and was converted to Islam. The saint who converted him gave him a *bur* (Ar. for 'cloak'), whence their name.

They have three septs:—

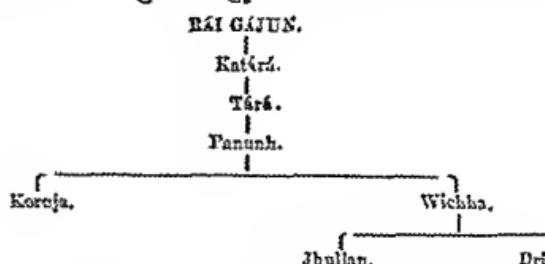
- i. Bhojri or Bhojri-potra, the highest in status..
- ii. Sathia, and iii, Jokhia.

CHAP. I. C.

The Jhullans.—The genealogy of the Jhullans is as follows:—

Population.

The Jhullans.



They are agriculturists and their chief is Muhammad Bakhs, to whom *dānor nazr* is paid by the tribe of village Nazr Muhammad Jhullan in the *peshkāri* of Ahmadpur Lamma. The Drighs are said to be a clan akin to the Jhullans by some: by others they are said to be a Bhatti sept.

The Thahims.

The Thahims.—The Thahims claim to be Bani Tamíl, an Arab clan, by descent. They are cultivators and still mindful of the fact that Sadulla Khán, the Minister of the Emperor Shah Jahán, belonged to their tribe.

The Naieh.—The Naieh septs are:—

i. Dandra.	v. Malhm.
ii. Náwal.	vi. Muráni.
iii. Tarápa.	vii. Budháni.
iv. Ladhráni.	viii. Hajjáni.

The Bhúts.

The Bhúts: found in Sádiqábád Kárdári, where they are land-owners and tenants. The Bhúts however form two distinct groups, one being a Baloch, the other a Jat sept, the former being few, and the latter numerous. The Bhút Jats are possibly a branch of the Abrabs, with whom they intermarry; but they are also said to be a branch of the Bhattis.

The Kharls. *The Khar'l's.*—The Khar'l's have the following septs in this State:—

1. Jag-sin, ii. Salar-sin, iii. Gugera, iv. Tughera, v. Mamkhera,
- vi. Chubarera, vii. Sahi, viii. Bhandára, ix. Ban-sin,
- x. Jagwera, xi. Fatwera, xii. Jaswora, xiii. Darwesha,
- xiv. Chahik, xv. Gaddan, and four small mukhins or sub-septs Kakla, Jaméka, Paropíá, and Miana.

There are two famous religious families of Khar'l's (i), the Salibzídágún-i-Mahúrwi and Mangherwi, the descendants of Khwájá Núr Muhammad, the Qibla-i-Alim, and (ii) the Miáns of the Sáhib-us-Sair shrine. Both own vast areas, and Mián Fazl Haq Mangherwi pays Rs. 10,000 a year in land revenue.

The Marals.

The Marals.—Maral, the eponym of the Marals, was a Chauhán who migrated from Delhi and settled in Sindh. He had three sons:—

1. Sáwand (whose descendants are found in the *peshkáris* of Naushahra and Kot Sabzal),

CHAP. I. C.

Population. *The Arbís.*—Doubtless Arabs by origin who came to Sindh with the Arab conquerors, they are now landowners and tenants in Ahmadpur East.

The Shikáris.

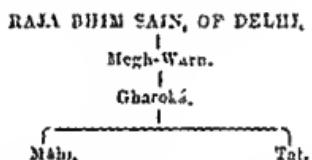
The Shikáris are found only in Tahsil Sádiqábád. They are only Muhammadans in name, though some observe Muhammadan rites, for they eat food disallowed by the *shárá*, even the flesh of dead animals and pork. They make small huts in the environs of towns and live by hunting, protecting crops, labour and occasionally cultivation.

The Lángs.

The Lángs.—The Lángs claim to be one of the four septs of the Polandars, the others being the Dalle, Lile and Kanjur, and say they came from a far land with Sher Shah Sayyid Jalál.

THE LOWER CASTES.**The Mahtams.**

The Mahtams.—The Mahtams are scattered all over the State as labourers or tenants, but they also own Bachchianwali, Chak Diyal Singh, and Adiana Dhudhi, and shares in Ratteke and Tara Chhuna in Minchmábad Kúrdári. Their Guru, Lála Chain Dás, gives the following genealogy of the Mahtams :—



and the Mahtams claim descent from Máihi their eponym. This genealogy would give them an eastern not a western origin. The Mahtams are looked down upon by Muhammadans, because they eat pork, and Hindus do not associate with them, possibly because they have imbibed the prejudice of the Muhammadans against them.

The Labánás.

The Labánás.—The Labánás claim to be Rathors, and many were so returned in the census of 1901. They say that a male child was born to a Rathor, and that as the boy had long moustaches it was nick-named Labána, or "cricket." They have the following sections :—

Hypergamous group.	↓	↓	{ (i) Ramána (ii) Udána (iii) Gharnot (iv) Chihot }	do not intermarry.
				intermarry.

The first two sections are closely allied and hang together in all matters. The Labánás rarely have recourse to the courts, a *panchayat* deciding all disputes. Guilty persons are fined and the penalty (*dand*) is spent on a ritual feast (*karáhpáshád*) which is eaten by the brotherhood. They are all Sikhs, claiming to have been converted by Guru Govind, and abstain from the flesh of

animals slaughtered in the Muhammadan manner as they consider CHAP. I. C. *t harám*, and at the mere mention of it exclaim "*wah guru, wah guru,*" deprecating any allusion to it. Population.

The Dhedhs.—The Dhedhs or Menghwáls as they prefer to be called, are the people called Chamárs east of the Jamna. They eat the flesh of dead animals, and are regarded as outcastes by the Hindus, though they have Hindu names. They have nine exogamous sections:—

- (i) Gandel. (iv) Sapíne. (vii) Japíl.
- (ii) Bird-Pál. (v) Llur. (viii) Lakhlále.
- (iii) Sáhdal (vi) Bahmanián. (ix) Turke.

The Menghwáls marriage ceremonies resemble those of the Aroras, and Brahmans serve them as *paoohits*, accepting uncooked food from them but not food cooked by them. Marriage is usually effected by exchange. The Menghwáls venerate the shrine of Raham-Dhani or Raham Shah in the Runjeja *ildqá* of Bikaner. By occupation the Menghwáls are generally weavers, manufacturing blankets (*bhura, lokar* and *bhugyal*). They dislike cultivation. Their huts are made of reeds, shaped like a dome and very narrow, so that it is said that when a Dhedh sleeps in his hut he puts his feet outside. The Thoris (Naiks) resemble the Dhedhs.

The Jhabels, Moháns and Mallahs.—These three groups form one tribe, the *moháns* or fishermen, and the *mallahs* or boatmen constituting groups within the tribe. The *Moháns* claim to be "Mahesar" Rájpúts and have the following nine septs:—

- (i) Ichihellie, of whom some are agriculturists, others heatmen,
- (ii) Mauchhari, who are boatmen and fishermen,
- (iii) Ballárá,
- (iv) Niháyá,
- (v) Khanri,
- (vi) Hsr,
- (vii) Husre,
- (viii) Kat-Bál, some of whom pretend to be Dáúdpotras, and
- (ix) Sirre.

The Jhabels are numerous in the State and are agriculturists, owning a certain amount of land. Jamsher of Alridpur, a village founded by the Jhabels, is a leading man in the tribe.

II.—HINDU TRIBES AND CASTES.

The word *Kirár* is used as a general term by the Muhammadans of the State to describe Hindus of every caste. The majority of the Bahawalpur Hindus belong to the different sub-castes of Brahmans and the various *gots* of Aroras. Of these a short account is given below:—

CHAP. I. C.
Population.
*The
Brahmans.*
The Sarsut.

The Brahmans.—The Brahmans in Baháwalpur are divided into four distinct sub-castes, viz., Sarsut, Párikh, Gaur and Pushikarna.

I. <i>The Sarsut sub-caste.</i>	This sub-caste is thus organized :—
Brahmans of Khatris	{ Hypergamous group 1, comprising the Mohle, Jhangran, Jetli, Kamria and Tikha or 5 gôts in all.
Brahmans of Aroras	{ Hypergamous group 2, comprising the Dhannan-potra, Same-potre, Bhoji-potre, Setpal, and Takht Lallhri gôts—5 in all.
	{ Hypergamous group 3, comprising the Lallhri, Biás, Kandária, Kath-pála, Wed or Shangru-potre, Malakpure and Bhende gôts—7 in all.

Groups in turn take wives from the remaining 52 gôts of the Sarsut Brahmans.

Other Sarsuts found in the State are the—

(1) Bhárdiwaj.	{ (i) Abat. (ii) Ratan. (iii) Dhan-Sultáni. (iv) Panjak.	
(2) Sahar.	{ (8) Dhammin.	{ (14) Phirande.
(3) Panj.	{ (9) Rábare.	{ (15) Joisi.
(4) Naur.	{ (10) Gendar.	{ (16) Gangahar.
(5) Káhl.	{ (11) Choráwan.	{ (17) Hansrai.
(6) Konare.	{ (12) Datte.	{ (18) Khetopotre.
(7) Kákú.	{ (13) Gun-raj.	

The Sarsuts minister as *parohits* to the Khatris and Hindús in all their social and religious ceremonies, receiving fixed dues, so that Hindús say : *Marnon mung, te parnon sira*, i.e., ‘parohits get mung or pulse at a funeral, and sira, a poor kind of sweetmeat, at a marriage.’ The Gosains of Baháwalpur, who are Lallhris by gôt, are leading Sarsuts. They are also called Lál-ji-de-potre or descendants of Lálji, and immigrated from Multán in the time of Nawáb Muhammad Baháwal Khán II. These Gosains are also found in the district of Dera Gházi Khán, and in the Lodhrán and Kahrór iláqás, in which tracts they have numerous followers, or gursewa. The present *gaddi-nashín* is Gosain Ghanaya Lál.

The Párikhs.

II. *The Párikh sub-caste.*—This sub-caste has six gôts or sections, viz., Pándia, Bora, Parchit, Kathotia, Joshi and Tiwári, whose members are found in the Ubbha, and even there only in small numbers.

The Gours.

III. *The Gaur sub-caste.*—Of the countless sections of this sub-caste four, the Kan-Kabajja, Gora, Utkal and Maithul, are found

in Tahsil Minchinábád. These Gaurs are Brahmans of the Banias and came with them to this State from Hissár.

IV. *The Pushkarn sub-caste.*—The Pushkarns or Siri-Malis as they were once called are held to be inferior to the other three sub-castes, and rank as Brahmans because of their skill in astrology. They have the following main groups in this State:—

Group 1. Mareche or Pure (Khális) Pushkarns, comprising 15 *gôts* :—

(1) Ranga.	(6) Wissa.	(11) Kiráru.
(2) Ramde.	(7) Gnje.	(12) Ludhdhar.
(3) Kullhe.	(8) Khidane.	(13) Kahte.
(4) Parohe.	(9) Aehárj.	(14) Bhore.
(5) Wias.	(10) Muchchan.	(15) Chhsngane.

Group 2. Dasse or half-castes.

Group 3. Sendhu { (i). Mattar.
 (ii). Wattú.

The Wattú section is the lowest of the Pushkarns, so that it is said “*Brahmanon men Wattú, ghoron men tattú*”: “the Wattú is among Brahmans what a pony is among horses.”

The Sáwaní Brahmans.—These are outcaste Brahmans who claim to be descended from a Brahman Rishi, but Hindus in general say they are descendants of a Brahman by a sweeper woman; and Khatris, Aroras and the other Brahmans will not associate with them. They seldom wash, it is said, and lead a wandering life, receiving black gifts on unlucky occasions, such as an eclipse.

The Aroras.—The Aroras of this State have four main territorial groups, viz., the Utradhi, Dahre, Dakhane and Sindhi, each comprising a large number of *gôts*. The Dakhane or southern group contains 100 *gôts*, the Utradhi and Dahre each over 40, and the Sindhi 32. The Aroras are very numerous in Bahawalpur and have the whole of its trade in their hands, dealing in every commodity, and even selling shoes and vegetables. Some are contractors, bankers or money-lenders, and in the latter capacity they have now acquired a considerable amount of land by mortgage or purchase from Muhammadan owners, though 40 or 50 years ago they did not own an acre of cultivated land. In the service of the State more Aroras than Muhammadans are employed, though the latter are nearly six times as numerous as the former. As several land-owning families have been ruined in their dealings with Aroras, such sayings as *Kirár hauri ydr, dushman dhár na dhár*, “he who has a Kirár for a friend, needs not an enemy,” are current in the State.

CHAP.-I. C.

Population.

The Bhátiás.

The Bhátiás.—The Bhátiás claim to be of Yadubansi race, and say that when they left their country round Delhi they split into two branches, one of which became rulers of Jaisalmer, while the other took to trade. The Bhátiás of this State belong to the latter branch. They first settled in the Harrand, but, when the Dáudpotrás founded the present State, they migrated to the town of Ahmadpur-Lamma, Kot Sabzal, Khánpur and Baháwalpur. In Ahmadpur-Lamma they have some 250 houses built in six or seven of the large rectangular *havelis* peculiar to the caste: in Khánpur they have 150 houses: and in Baháwalpur six. The best known sections of the Bhátiás in the Baháwalpur State are the following:—

(1) Sij-walla.	(6) Bable.
(2) Gándhi.	(7) Wanjak.
(3) Chachre { (i) Síp.	(8) Ra-rakhe.
(ii) An-síp.	(9) Challhar.
(4) Wadboje.	(10) Rille.
(5) Dhagge.	(11) Wattu.

Of these the Sij-walla stand highest and the Rille lowest, but there are no real social distinctions among the Bhátiás, for they say, *idhan di wali dí*, i.e., "wealth is greatness." There are also Muhammadan Bhátiás, claiming also to be of Yadubansi descent. They were converted to Islam by Musa Pák Shahid and are mostly bangle-makers by occupation.

RELIGIOUS LIFE.

Religions.

Table No. 16, Part B, has been prepared according to the Census of 1901 to give details of the religions of the whole State, while Table No. 7 gives the religions of the urban population. Below are given the numbers of each religion per 10,000 of the total population:—

Religion	Rural.	Urban.	Total.
Hindús	1,239·9	350·7	1,590·6
Sikhs	104·4	6·3	110·7
Musalmáns	7,086·3	611·01	8,207·31
Christians	19	9	100

Religious
sects of
Musalmáns

The distribution of the different sects of Musalmáns per mille of the total Musalmán population is as follows:—

Sect.	Proportion per mille.
Suuni	926·2
Shia	3·4
Shatari	·9
Others	69·5

The vast majority of the Muhammadans of the State are CHAP. I. C. thus *Sunni* or *Sunnat Jamáats*. *Shias* are chiefly found in Uch Population. Bukhári, in small numbers in Ahmadpur and Baháwalpur. The Sháfai call themselves the *Ahl-i-Hadis*, but they are commonly known to others in the State as *Waháabis*, or *Gair Mugallid*. They are mostly residents of Ahmadpur East. Table No. 15, Part B, shows the leading tribes and castes.

The following are the principal Muhammadan shrines and ^{Muhamma-}
da shrines, holy places in the State:—

In the Musáfirkhána Police circle, Baháwalpur *tahsil*, there are said to be seven tombs, known as the Ali Asháb, but only six of them are visible. Five of these are 9 and the sixth 3 yards long. They are said to be the tombs of the Prophet's companions who were killed here in battle. Their names were—Ali Sáhib (after whom all the tombs are named) Gul, Ahmad, Pir Zakaríya, Mubárak and Langre Sáhib. The tombs are frequented by people suffering from fever or headache, by those who desire off-spring or wives, and by anyone in distress. Even thieves make vows at these tombs that they may escape punishment and many *fajirs* retire to them for *chilakashi* or seclusion. Burnt bricks of 5, 10, 15 and 30 sér^s in weight are always kept here and those who make vows take up one of these and promise, if successful, to offer as much sweetmeat as it weighs. It is not known when the large ancient town, the ruins of which still exist, was destroyed, but it is said that it was washed away by the *Kalron wali chhal* or flood from the Kalran village. Fairs are held at the Ali Asháb and vows offered on every Friday in Jeth and on three Fridays in Hár, i.e., seven times in all during the year, and on each occasion about 500 people collect. Only on these Fridays are vows made at the shrine. If cattle suffer from *galghotu* (faroy), small-pox, enlargement of the spleen, *muhara* or *barchhi* (swelling of the legs) they are kept here during the night and earth from the tomb is thrown on them, the *mujáwar*s or guardians being allowed 1½ pice per head as a fee, but if a herd (of goats for example) is left here, the *mujáwar* gets one animal as a fee for the whole. Hindus who are in debt or who have no children offer here the *attá ghatta* or goat and fowl sacrifice. When a Hindu goes to the tomb to make an offering, both he and his wife must fast and he cooks a kid's liver and gets the *mujáwar* to recite a *khalam* or prayer over it. After reciting the *khalam*, the *mujáwar* gives the wife a piece of the flesh with which she breaks her fast. The *mujáwar*s at these tombs are Thahíms or Ansáris, and the post is hereditary among them. The peasantry of Baháwalpur *tahsil* show them great favour and every cultivator in the vicinity gives the shrine about 18 sér^s of wheat at the rabi harvest. The State also allows the *mujáwar*s 15 *lighas* of land free of revenue as *tel-charáigh*.

About a mile north of Mau Mubárak in Sadqábdí *tahsil* is ^{xix} the shrine of Kháki Sahába. Only the marks of its enclosure exist, ^{exists}

CHAP. I. C.

Population.Kháki
Sahába.

but hard by there are other tombs. Kháki Sahába is also acknowledged as one of the Prophet's companions. Vows are generally made at this shrine by barren wives, or by the owners of barren cows or cow-huffaloes. A woman on begetting a son should swing on a tree at the shrine—that being her *manoti* or votive offering; and if a cow or cow-buffalo begets a calf the owner should offer a very large rope to the shrine, fastening it to one of the *jál*, *beri*, *jand* or *ukáñh* trees, which are so numerous round the shrine.

Adam
Sahába.

Four miles west of Rahímýár Khán is the khánkáh of Adam Sahába. The people regard him also as a companion of the Prophet. During epidemics many resort to the shrine and stay there for weeks together, the popular belief being that pilgrims to the shrine are preserved from infection.

Uch Sharif.

Shrines of
the Bukhári
Makhdím
and Uch
Sayyids.

Uch Sharif is unrivalled for the number of its shrines, and it is said that every inch of the ground is occupied by the grave of a saint. There are two families of Sayyids in Uch Sharif, the Bukhári and Jílíni. The most celebrated shrine of the Bukhári saints is that of the Makhdím Sher Shah Jalál-ud-din, Surkh-Posh, Bukhári, entitled the Second Adam. He was born at Bukhára, on Monday, the 1st of Ramzán, 595 Hijra. He is also known as Sayyid Jalál or Sher Shah Sayyid Jalál. His history and pedigree are given in extenso in such works as the *Mazhar-i-Jalálí*, the *Akhbár-ul-Akhyár*, the *Rauzat-ul-Ahbáb*, the *Máárij-ul-Wiláyat*, *Manaqib-i-Qulí*, the *Siyar-ul-Aqtáb*, the *Siyar-ul-Arifín*, the *Manaqib-ul-Assiya*, etc. These books only exist in manuscript and are generally found in the possession of Bukhári Sayyids. Sayyid Jalál's life is given in brief below:—

Having completed his secular education in his 7th year he performed, even in childhood, several miracles. 1,500 learned men had accepted him before he reached manhood as their spiritual guide. He spent his whole life in travelling and several tribes, such as the Chadhar, Siál, Dahr and Wáran embraced Islám owing to his efforts. He also met Chingiz Khán, the Mughal, and endeavoured to convert him to Islám, but Chingiz Khán ordered him to be burnt alive. The fire, however, turned into a bunch of flowers and on seeing this miracle Chingiz Khán became a Muhammadan under the name of Jahángír Khán. The name of his Capital was likewise changed to Qubbat-ul-Islám. Chingiz gave his daughter in marriage to the Sayyid, who is called the Second Adam, because he at first refused to take Chingiz's daughter to wife, but when he heard a divine voice say that his descendants would spread far and wide and were destined to be Qutbs (saints) of the world, he consented to the marriage. This is no exaggeration as his descendants are exceedingly numerous, and many Sayyid families in the Punjab, Sindh, the United Provinces, Kutch and Hyderabad Deccan, claim descent from him, and trace their origin to Uch Sharif. He had, however, no issue by his first wife, Zainab,

the daughter of Chingiz, but by his second wife, Fátima, the CHAP. I. C. daughter of Sayyid Qásim Husain Bukhári, he had two sons, Sayyid Ali and Sayyid J'afar, whose tombs are at Bukhára. He brought the former's son, Sayyid Bahá-ul-Halím, with him to Sindh. The latter also was a worker of miracles, and his tomb is at Uch. Sayyid Jalál afterwards married Zohra, the daughter of Sayyid Badr-ud-Dín Bákharí, of whom was born Sayyid Muhammad Gaus. On Zohra's death he married the second daughter of Sayyid Badr-ud-Dín, who gave birth to Sayyid Ahmad Kabír, the father of Makhdí-m-Jahánián. In 642 H. when Nasír-nd-Dín Mahmúd, son of Shams-nd-Dín Iyaltimsh, was ruler of the kingdom of Delhi, Sayyid Jalál reached Uch, which was then called Deogarh, and its people began through him to embrace Islám. The Rája, Deo Singh, its ruler, was greatly incensed at this, and spared no efforts to cause him trouble, but being overawed by the Sayyid's miracles he fled to Marwar. Innumerable miracles are attributed to him. The reverence which he enjoyed may be judged from the fact that rulers used to wait upon him at Uch Sharif; for example in 642 H. Nasír-ud-Dín Mahmúd, the eldest son of Shams-ud-Dín Iyaltimsh, paid him a visit at Uch. He died in 690 H., in the reign of Giyús-ud-Dín Balban, and was buried at Sonak Bela 3 miles north of Uch, but the Ghúra reaching quite close to his grave, his descendants removed his remains to Uch and buried them at the place where the shrine of Hazrat Sadr-ud-Dín Rájan Qattál is now situated.

Shrines of
the Bukhári
Makhdí-m
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Population.

Shrine of
Hazrat
Makhdum
Jahaniyan.

The full name of Makhdum Jahaniyan was Sayyid Ahmad Kabi'r, grandson of Sher Shah Sayyid Jalil. He was born on the Shab-i-barat in 657 H. and owing to his wonderful spiritual powers he succeeded directly to his grandfather Sher Shah Sayyid Jalil in the Khilafat, his father and uncle being passed over. A short sketch of his life and spiritual attainments is given in Farishta's History, Vol. I.⁽¹⁾ He was well versed in philosophy and theology and the whole of his life was spent in travel. He performed 36 pilgrimages to Mecca, of which six were the Hajj-i-Akbar⁽²⁾ or grand pilgrimages. He received spiritual training from all the saints and theologians of his time. Innumerable miracles are related of him. When he went to Medina, the Sayyids of that sacred city did not believe him to be a Sayyid because he was dark-complexioned. Upon this he asked them to follow him to the tomb of the Prophet, and there said *Assalamo-alaykum ya sadili*, 'Peace be with you my ancestor.' A voice from the tomb replied *Wa 'alaik-us-salamu ya waladi, unta minni wa quratu 'atni* "Peace be with you my son, thou art from me and art the lustre of my eyes." Thereupon people became devoted to him, especially the Sayyids of Medina who gave him the following sacred reliques:—the holy sheet of the Prophet, which was spread over the *ahl-i-hair* or family of the Prophet, a sacred turban of the Prophets, a sacred sheet of Hazrat Fatimat-uz-Zahrâ, the daughter of the Prophet, and *samsâr* and *yamqâr*, i. e., the swords of Hasan and Husain (grandsons of the Prophet). These reliques are in the possession of the Makhdum Muhammad Hamid Nau-Bahâr, the present *sajjâda-nashîn*. They are only shown after repeated solicitation and even then only to persons of rank and importance. Among the many tribes which accepted Islâm through his exertions the following may be noted:—(1) the *Metlas*: Dâud Jahaniyan, one of his leading disciples, was a man of this tribe; his shrines are in the Muzaffargarh District;⁽³⁾ (2) the *Lâis*: Shaikh Jetha Bhutta, one of his leading disciples, was a member of this tribe; (3) the *Aulaks* or *Aulakhs*; (4) the *Dahas*, a branch of the Parhars; (5) the *Dhândlas*; (6) the *Samâhas*; (7) the *Khors*; and (8) the *Kharls*: Blispâ the ancestor of the latter tribe embraced Islâm at Uch together with his descendants.⁽⁴⁾ Makhdum Jahaniyan died at the age of 77. His shrine is visited by every class. On the gateway the following couplet is written:—

*'Tâ'ik gasht jumla jahân be jamâl-i-Shâh
Tâ'ikh bûl hast sad hashtâd o panj sâl'*

Which means—"The beauty of the King (of Saints) disappeared by which a gloom spread over the whole world. The date of his death was 785, Hijri."

The name of this saint is Shaikh Sayyid Sudr-ud-Din CHAP. I. C. Muhammad, also known as Shah Wiláyat, and his title is Rájan Population. Kattál or Rájái Qattál. He was born on the 26th *Shabán* 660 H., and the traditions (Mulfázát) of the Bukhári Sayyids assert that 340,300 men accepted him as their spiritual guide. A detailed account of Rájan Qattál Sáhib will be found in the Wiláyat Náma of Makhdúm Húmid Ganj Bakhsh Sáhib, Kunjgír, and a brief account is also given in the Tarikh-i-Farishta (Volume II). The origin of the name Rájái Qattál as explained by the author of the Wiláyat Náma is that he was an exterminator of the heathens. He is also called Rájan Kattál (*i.e.*, Rájan, perfect and Kattál, saint). It is said that Makhdúm Jaháníyán and Rájan Qattál when on their way to Dohla one day lay down for a siesta under a tree on which some birds were twittering. Rájan Qattál cast an angry glance at them, whereupon all the birds fell down quite dead. The following is an extract from Farishta about him:—

"Any man on whom he cast an angry look gave up his ghost forthwith. An infidel from among the *Jats* was converted by Makhdúm Jaháníyán and named Abdulla by him. The convert made great progress in holiness and acquired a high reputation among the *Jats*. One day Abdulla was sitting with Sayyid Sadr-ud-Din Rajái Qattál, when for some reason the latter cast an angry look upon the former. Abdulla fell down upon the ground instantly and cried, 'I am burning, I am burning.' Many water-skins were poured over his body but he died immediately."

Further, we are informed that what he foretold always came to pass. Ferozshah Barbhak, king of Delhi, was a staunch follower to the Makhdúm. Various kinds of vows are made at this shrine and it is believed any one failing to observe them will suffer from dropsy. There is a wall of *nazzáhi* (glazed faience) in the shrine of Makhdúm Jaháníyán, which is known as the wall ridden by Rájan Qattál from Delhi to Uch, with a snake in hand which he used as a whip, the marks of the whip being still shown on the wall.⁽¹⁾

Besides the above there are the shrines of Mahmud Násir-nd-Din, Kalán, son of the Makhdúm Jaháníyán, of Shaikh Sayyid Faizulla, known as Shaikh Sayyid Faiz-nd-Din, son of Mahmud Násir-nd-Din, Kalán, and of Shaikh Sayyid Abd-ul-Malik, brother of Sayyid Faiz-nd-Din. All these were virtuous and saintly men, and many people visit their tombs. Shaikh Burhan-nd-Din, Qutab-ul-Alam (also known as Abú Muhammed, or Abdulla) son of Mahmud Násir-nd-Din, Kalán, and grand-son of Makhdúm Jaháníyán went to Ahunadibal in Kathawár at the invitation of its ruler and founder, Shah Sultán Ahmad, his disciple, and through him the *Bukhári Sayyids* spread over that part of India. In addition to above the following are

Other Bu.
khári shrines.

(1) An article appeared in the *Leader* of 26th October 1908, in which a correspondent held that the shrine of Makhdúm Rájan Qattál was situated in Marwá in Hyderabad Deccan State. This may be a misnomer of the shrine erected out of respect for the memory of this saint.

CHAP. I. C.

Population.

Srine of
Bandagi
Muhammad
Gaus at Uch.

flowing quite close to Uch and the present Uch Giláni was its bank. It is said that he had left Baghdád for Sindh under instructions from Shaikh Abdul Qádir Jiláni, who had also told him in a dream that wherever his camel stopped he should fix his flag in the ground and that, if the flag could not be pulled up, he should make that place his residence and there spread the light of Islám. When after halting for the night on the banks of the Ghára, where Uch Giláni now stands, he began to march again with his servants, the camel and the flag would not move, so he knew that it was the place where he was to settle. Here he stopped and built houses which he called Uch Giláni. Many kings and nobles accepted him as their guide, for instance, Sultán Gházi Hásain, governor of Sindh and Sultán Qutb-ud-Din Langíh, King of Multán. Many jágírs were bestowed on him by the rulers of the time, such as the Uch *pargana*, Ghallú Ghára, Lhutta Wñhan, and part of Kahrór, Lodhrán, and some villages in the District now called Dera Gházi Khan. He compiled and wrote many books, especially poetry. He wrote in verse the enterprises and adventures of Gaus-ul-Azam Abdul Qádir Jiláni, and the work still exists in manuscript in the family. His poetical title (*takhallus*) was Qádiri, Maulána Maulvi Abd-ur-Rahmán Jámi known as Arif, a poet of world-wide fame, used to send him his verses. Several miracles are ascribed to him. Thus he placed his *misticák* (tooth-brush) in the ground near Ghára and it grew up into a *jál* tree. This tree is still flourishing and its leaves are used as medicine for their diseases by his followers, being regarded as a certain cure for every disease. Bahlol Lodhi, emperor of Delhi, sent 90,000 men against Sultán Husain Langíh to capture Multán, but though Husain had a very small army, he succeeded in gaining the victory by the prayer of Bandagi Gaus. The saint first married Yes Kásán, the daughter of Qutb-ud-Din Langíh, ruler of Multán and afterwards Fátima, daughter of Shaikh Sayyid Safi-ud-Din Haqqiúni. He had four sons, Sayyids Abd-ul-Qádir, Sim, Sayyid Abdulla, Rabbíni, Sayyid Muhibrák, Haqqiúni, and Sayyid Muhammad, Nuríni. He died on the 7th Rajb-ul-Murajjab, 923 H. at the age of 90. The first dome of his shrine was built by Makhdíum Hámíd Ganj Bakhsh, the fourth *sajída-nashín*, in 975 H. and it was enlarged by Makhdíum Sayyid Shams-ud-Dín Muhammad II, the sixth *sajída-nashín*, in 1065 H. Two kinds of *Urs* (annual fairs) are observed, the special *Urs* on the 7th Rajb-ul-Murajjab, and an ordinary *Urs* in Chet, simultaneously with that of Sher Shah Sayyid Jálí. In the Bandagi's shrine there is a tomb of Shaikh Abdul Qádir II, his son, and also many tombs of his followers and other pious men. Sayyid Abdul Qádir II and his grandson, Sayyid Hámíd Ganj Bakhsh Kalín, are believed to have worked miracles. Shaikh Abdul Qádir III, *sajída-nashín*, was a very pious man and his younger brother Jamíl-ud-Din, Ab-ul-Husain (known as Músi Pak Sháhid) was also a man of great spiritual power.

CHAP. I. C. Population. Shaikh Abd-ul-Haq, the well-known Mubaddis of Delhi, was one of the latter's chief disciples. Akbar, the Mughal emperor, gave Sayyid Abd-ul-Qadir III the title of Makhdum-ul-Mulk or leader of the country, on account of his great sanctity, and to Músá Pák Shahíd, the title of Nawâb. The title Makhdúm is still used by this family. Músá Pák Shahíd was appointed governor of Multán by Akbar, but he deserted his son in his stead and returned to Uch Moghra where he led a life of seclusion. One day, while sitting in his palace, an old woman complained that her property had been looted by robbers. He at once pursued them, but was killed in the fight, and Sayyid Abd-ul-Qadir III buried him in the enclosure of Bandagi Muhammad Gaus Sáhib. His son removed the corpse to Multán where his tomb is still frequented by many believers. His successors are also believed to be workers of miracles. The list of the *sajjáda-nashins* is given under Uch in Chapter IV. The present *sajjáda-nashín* has the following sacred relics which are only shown on Fridays :—

(1) The foot-print of the Prophet; (2) the handle of a flute, called the *Dasara-i-Nai*, said to have been given by Giás-ud-Dín to Sayyid Abd-ul-Qadir, Giás-ud-Dín stating that the Prophet had given it to him in a dream as a cure for diseases like pneumonia, and it is still believed to be a cure for such; (3) Parts of the Qurán Sharif written by the Imáms Hasan and Husain; (4) the sacred teeth of Khwája Owais Qárni; (5) the sacred gown of Sayyid Ahd-ul-Qadir Gilání, this being the very gown (*jubba*) which robbers tried to take by force from Shaikh Abd-ul-Qadir but being struck by the sanctity of the Sbaikb, gave up their life of crime; and (6) The turban of Sayyid Abd-ul-Qadir Jilání.

Jubba Sharif
Shaikh
Wáhan.

Shankl Wáhan, known as the 'zíárdt jubba Sharif, is situated in the *tahsil* of Khairpur East. Mián Ranshan Muhammad Kokarah,⁽¹⁾ the *mutawalli* or *sajjáda-nashín* of this shrine, is the 21st descendant of Shaikh Abdulla Jahánián. The pedigree of Abdulla Jahánián goes back to Muslim, son of Aqil, son of Ali Tálib, son of Abdul Muttalib, and he is the twenty-second in descent from Muslim, son of Aqil. He was the disciple and *khatifa* of the Makhdúm Jahánián Bukbári of Uch. From relics which he had brought from Arabia, Makhdúm Jahánián gave him a *jubba* (robe) of the Prophet and with it a sceptre of his own and a sword of Sher Shah Sayyid Jakál. These three relics are in the possession of Abdulla Jahánián, and every year on the 9th Zillhijj (the date on which pilgrimages are performed) they are publicly exhibited, some fifteen thousand people assembling on the occasion.

(1) The descendants of Abdulla Jahánián are called Kokarah and claim a Quraishi origin, but according to the Tárikh-i-Murád they are Rájputs by origin and are converted Muslims. The Kokarahs are so called because when Abdulla Jahánián was once living in the company of Makhdúm Jahánián Bakhari the latter called his son Abdulla, but he being absent Abdulla Jahánián presented himself and said "This Abdulla nd larakh is present." Makhdúm Jahánián replied saying "you are not nd-larakh (worthless) but a nekkorah (a virtuous man)." From that time he and his descendants have been called Nekkorah which by constant use has become Kokarah. The Kokarahs are found in the Jhang and Gujranwala Districts and in this State, and are generally agriculturists.

This shrine is situated at Mau-Mubárak in Sadiqabad *tahsil*. The real name of Shaikh Hákim was Shaikh Hamíd-ud-Dín Abulgais, and his title was Hákim. He was sixteenth in descent from Záid-ud-Dín Hárás Muhammád Asgar and seventeenth from Ali, and was therefore an Ulavi Quraishi. Shaikh Hákim was Governor of Kich Makran in 605 H. There is a story told about his abandoning the Governorship. It is said that he used to sleep at noon in a garden and a female slave used to superintend the room. Once she lay down on Shaikh Hákim's bed and slept. On finding her there he ordered her to be flogged. Nonait, that being her name, bore her punishment patiently and, bursting into laughter, asked, if this was the punishment for sleeping on that bed for a few moments, what would be the punishment for him on the day of judgment who had been sleeping on it for so many years. These words affected him deeply and in a fit of emotion he tore off his princely garment, betook himself to the jungles, and leaving his worldly dignity for ever, came to his maternal grandfather, Sayyid Ahmad Tokhta⁽¹⁾, at Lahore, where he spent a long period in penances. He also received spiritual training from Shaikh Shaháh-ud-Dín Sulhwardí, Hazrat Bahá-ud-Dín Zakariya of Multán, Shaikh Sadr-ud-Dín, Arif, and Shaikh Rukn-ud-Dín Ab-ul-Fath, and was appointed a *khalifa* by Shaikh Rukn-ud-Dín Ab-ul-Fath. Shaikh Hákim after attaining to great spiritual power at Lahore and Multán, was ordered to preach Islám in the country between Uch and Sakkar. The first place to which he went to perform this duty was Mau, an ancient city. The *Malfúzát* of Shaikh Hákim show that it was originally a fort, founded by Rai Sahans Kahror in the time of Christ, and was fortified by Rana Kalás. Afterwards, in the reign of Rai Bhoj, Sultán Mahmúd of Ghazni, on his way to Somnáth in Kálih, plundered it and levelled it to the ground. At Mau a Hindu *jogi* embraced Islám at the hands of Shaikh Hákim and the neighbouring tribes followed his example. The Jogi was named Zain-ud-Dín. The present *májáwais* of the shrine are the descendants of the Jogi. Ratan Bhoj, son of Rai Lakhsanj, the Rája of Mau and its neighbourhood, and his brothers Ballo Rai and Hindu Rai and his sons Shamír and Alesher also accepted Islám. After a short time Shaikh Hákim went to Bahá-ud-Dín Zakariya, who took him to Delhi. Shams-ud-Dín Iyaltimsh had built a magnificent mosque, at great expense, but when completed it was discovered that it did not face due west, and so he had sent for Baba-nd-Dín Zakariya to Delhi, to correct its defective orientation by a miraeo. Baba-nd-Dín Zakariya entrusted this to Shaikh Hákim, who corrected the mistake. Shams-ud-Dín Iyaltimsh asked Shaikh Hákim if he could be of any service to him, on which the latter asked for the hand of his daughter Áisha, known as Pát Ráni. Iyaltimsh, being offended at this, put him in prison, where he remained for some years, but

⁽¹⁾ Sayyid Ahmad was a well-known saint, whose tomb is situated in Mehella Chakri Bibian, Lahore.

CHAP. I. C. at last seeing his many miracles he was obliged to give him Population. his daughter. He stayed at Delhi after his marriage for a few days and then set out for Lahore with his wife and there presented himself before Sayyid Ahmad Tokhta. At the time of his departure Shrine of Shaikh Hákím Sahib. Shams-ud-Dín Iyaltimsh granted him a large portion of the country between Multán and Bhakkar in jágír, but it is said that on his arrival at Uch he saw a man lying unconscious from drunkenness and on enquiry learnt that he was Sayyid Badí-ud-Dín to whom a well had been granted in jágír by the king. Struck by this, he at once destroyed the royal grant of his jágír, observing that, if a single well had caused such wantonness, so large an estate as his would certainly lead to the ruin of his descendants.

Iyaltimsh had given his daughter in dowry seven Hindu artizans as slaves of Shaikh Hákím, viz.:—

(1). Katármal, (potter).	|	(4). Kattú, (baker).
(2). Kakh, (<i>mírási</i>).	|	(5). Has, (shopkeeper).
(3). Vidhá, (barber).	|	(6). Totan, (boatman), and
		(7). Gángé, (bania).

When Shaikh Hákím had crossed the river, he emancipated these slaves who in gratitude accepted Islám. Their descendants are still found in the State. Those who call themselves *maliks* had also come with Shaikh Hákím from Delhi as his doorkeepers and their real caste was Palhár or Paryár, a branch of the Ramoth. Aisha, the daughter of Altamash, died at Lahore and was buried in Mohalla Chhail Bibrián quite close to the tomb of Sayyid Ahmad Tokhta. Shaikh Hákím died at Multán on the 12th of Rabi-ul-Awwal, 770 H., but his body was brought to Mau-Mubarak and buried inside the fort. He died at the age of 222 and no other saint of the Suharwardi sect is said to have reached that age. On the shrine of Shaikh Hákím and his successors vows of *atta ghatta*, (flour and sheep), &c., are made and many men sit there in seclusion for a *naurata* or nine nights or a *chaupahra* (four watches). The present *sajjáda-nashín* is Shaikh Ahmad Shah. As a grant towards the expense of *tel charág* (lit. lamp and oil for the shrine) the State has allowed a remission of 2 annas per bigha on the revenue of the private estate of the present *sajjáda-nashín*, besides which the shrine has 600 bighas of *indm* land in the villages of Tranda, Mau-Mubarak, and Bahádipur.

Mughal Shah,

This shrine is also situated at Mau-Mubarak. Mughal Shah was the grandson of Shaikh Hákím. Beardless men make vows at this shrine and offer a hen if they grow a beard.

Shrine at Sarwáli.

Sarwáli, ancient Sevrái, is believed by General Cunningham to be the *Sorice* of the Greeks. In the accounts of the conquest of Sind by Muhammad bin Qásim the name Sevrái does not appear to have been given by any writer. When the Arab power came to

an end, parts of Sindh⁽¹⁾ were seized by different Rájpút tribes. CHAP., I, C.
Sarwáhi or Sevrai came into the possession of one Rája Sevrij in Population.
the sixth century of the Hijra. In his reign Háiji Muhammad Aráqi, Shaikh Táj-nd Din Shahid, Sultán Muhammad Barkáti and
Shaikh Aziz Khatib, four saints from Arahá, came to Sindh
and took Sevrai from Sevraj after a severe contest in which all
except Aziz Khatib were killed. The tombs of Shaikh Táj-nd-Din
and Aziz Khatib are situated on the Sarwáhi mound (now a mass
of ruins), and are enclosed by four walls. The remains of the tomb
of Sultán Muhammad Barkáti stood for a long time, but are no
longer to be seen. The tomb of Háiji Muhammad Iráqi lies at the
foot of the mound to the south-east. Vows for offspring and the
removal of difficulties are made on the tombs of Shaikh Táj-nd-Din
and Aziz Khatib, while on the tomb of Háiji Muhammad Aráqi *fugirs*
sit in seclusion, and people suffering from various diseases visit it
for the recovery of health. The popular belief is that any one
going seven times round the tomb, without taking breath, is certain
to get what he wants. Though devotees have often constructed
domes or roofs over this tomb, they have always fallen down,
because Háiji Aráqi disliked them. He was a cousin of Shaikh
Abd-ul-Qádir Gilnni, and was a great poet.

Close to the north of the mound lies the shrine of Músá Nawáb, a Tíúnán by caste and *khalifa* of Baha-nd-Din Zakariya. Shrine of
He is known as the Nawáb, because he was a grandson of a Nawáb
of Kich Makran. He converted the Jhak and Indhrar tribes
(of which the latter is represented by Rais Wali Muhammad of
Ahmadpur Lamna) to Islám. On every Sunday in Chet a fair is
held at this shrine, and horses and camels are sold there. Hindus
and Muhammadans shave their children's heads here, the Hindus
offering álla *ghulás*, the Muhammadans barren cows. A third of the
offerings is given to the *mujáwars* and much of the rest to travellers
as food. Mian Muhammam Din, Suhrwardi, the *sajjáda-nashin* of the
shrine of Háiji Ayyób in Shikárpur District, who has appointed a
trustworthy guardian of his own, is also a sharer in part of the
offerings.

The shrine of Sultán Sáhib or Sultán Wali Muhammad The shrine of
Gandewále is situated in Nau-habrá iláqa. Sultán Sáhib, an
Awán by caste, was born toward the end of the 11th century of
Hijra in Multán and died in 1163 H. He always wore red clothes,
carried a bow and arrow in hand and sat in the company of young
spinsters, especially those of the Jhullin caste. Once the chief of
that tribe endeavoured to murder him, but found that he was quite
innocent, and had only adopted the company of females to conceal
his piety and avoid becoming famous. He spent his life in
celibacy. His *urs* is observed on the 27th of Ramazán. Nearly 3,000
people assemble on this occasion. Music, singing, etc. are strictly

(1) The ancient cities of Sindh were Sarwáhi, Mathlás, (Shikárpur District.) Uch, Man,
Pattan or Patanpur, Bhutta wáhan and Umar, now Tájgarh, which were founded before the
Muhammadan period.

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Population.

The shrine
of Sultán
Sáhib.

The shrine
of Gajjan
Darwesh.

prohibited. Hindús shave their children here, and those suffering from headache, paralysis (*jholá*), leprosy and eye diseases perform *nauratas*, i. e., pass nine nights at the shrine: more women than men visit the shrine and offer various kinds of vows there. The present *sajjída-nashín* is Mián Ghulám Muhammed, who owns considerable lands, and receives large offerings.

Gajjan Darwesh was a real brother of Dáud Jahániáu (whose tomb is at Rámpur in Muzaffargarh District) and was his *khalifa mujáz*, i. e., had permission from him to make disciples. He was of the Metla⁽¹⁾ tribe, and converted many tribes, such as the Ronjhás, Ghotias, some branches of the Vehás, Mallé and Mire to Islám and these tribes are specially devoted to this shrine, which lies two miles south of Khanpur Station. Forty-two *bighas* of land have been assigned to it by the State as *tel chárág* (lit. oil and lamp). Cows, goats and *ghuttas* (sheep) are sacrificed here, but Hindús generally offer *gur*, rice and flour. It is said that Makhdúm Jahanián gave a pair of scissors to Gajjan Darwesh with which he cut off the lock of the Hindús when converting them to Islám. The present *sajjída-nashín* is Mián Pír Bakhsh.

The shrine of
Shaikh Abd-
us-Sattár.

The shrine of Shaikh Abd-us Sattár, son of Shaikh Arf Sihíh of the Polhar caste, originally of Selwán, or Siwistán, lie near the Basti of Ján Muhammad Lár and a short distance from Garhi Ikhtiyár Khan. He used to go annually from Selwán to Multán to visit the shrine of Bahá-nd-Dín Zakariya (whose *khalifa* he was). Once in the seventh century of the Hijra, on his way to Multán, he was staying with his attendants at the place where his shrine is situated when, at the request of a helpless woman, he fought some robbers of the Sáhú tribe (who used to come from Jaisalmer and Bikanir to commit robberies in the iláqa), and was killed by them. Nearly a hundred years ago one Usmán came from Kamhar in Shikárpur District and erected a *sahl* of reeds over his tomb and he began to dwell there as *mujícar*, saying he had done so by the order of Shaikh Abd-us-Sattár. Usmán died at the age of 100 years, and Ghulám Muhammad, his son, who succeeded him died at the age of 80. In the time of Ghulám Muhammad, the shrine which had been buried in obscurity some five centuries, acquired great repute among the people and offerings began to be made there. It is still without a roof, being only surrounded by four walls. A fair is held every Chet from the 1st to the 22nd in honor of the shrine, when presents of *chúri*, *atta*, *ghatlá* and cooked rice are offered, a fourth being taken by the *mujícar* and the rest distributed. The present *mujícar* is Pir Bakhsh, son of Ghulám Muhammad.

The shrine of
Háji Sayyid
Sadr-nd-Dín.

This shrine is at Tarandah Gorgej in iláqa Goth Channi. Háji Sayyid Sadr-nd-Dín was 23rd in descent from Imám Husain and a contemporary of Sher Sháh Sayyid Jalál. In the 7th century

(1) The Metlas of the State claim to be descended from one Sanáwát, a Hindu of Delhi, who had two sons Rána and Ghámal. The descendants of Rána are called the Metla. They are not Qaraishis, as stated on page 93 of Muzaffargarh Gazetteer,

of the Hijra he came from Multán and settled at Uch. He is also called the Churási Roza Wálá Sáhíl, i.e., having 84 shrines, because, it is said, there have been 84 saints among his descendants. He often lived among Hindús, many of whom he converted to Islám. The Hindús call him Maehhar Náth. Sayyid Sadr-ud-Dín died at Uch, but before his death he gave instructions that his corpse should be locked up in a box and placed on a camel and buried wherever the animal would sit and the present shrine is the place where the camel sat. He converted many Khojas of Sindhu to Islám and the shrine was built by them. Vows of different kinds are made here and presents especially of *churi* and *ghatta* are usually offered. Close by is the shrine of Sayyid Giyás-ud-Dín, his son, also built by the Khojas. The present *sajíddá-nashín* is Sayyid Iláhi Baksh Sháh who is 23rd in descent from Háji Sayyid Sadr-ud-Dín.

Háji Sayyid Sadr-ud-Dín had five sons:—Hasan Káhir-ud-Dín, Zahír-ud-Dín, Giyás-ud-Dín, Rukn-ud-Dín, and Túj-ud-Dín Tarel. The first is also known as Hasan Daryá, and his shrine lies a mile to the east of Uch. He is said to have converted numerous tribes of the Hindús. Once a procession of Hindu pilgrims was going from Sindhu to the Ganges, and when it came near Uch Sharif, Hasan Daryá asked the people where they were going. They replied that they were going to the Ganges. Upon this he said that they could be shown the Ganges and Jamna flowing at the very spot if they only renounced their religion. They replied that it would only be the Panjab; whereupon the Sayyid asked them to fix some specific mark of identification whereby to distinguish the Ganges and Jamna from the Panjab, and accordingly signs were fixed and the Sayyid asked to perform the miracle. Next morning both the Ganges and the Jamna were seen flowing parallel to each other, and all the marks of identification agreed upon were discovered in them. Upon this they all embraced Islám. It is recorded that no sooner did he cast a glance upon a Hindu than the latter embraced Islám. A Hindu physician who was a Khoja by caste was employed by Sher Sháh Sayyid Jalil, and once when sick, Hasan Daryá sent for him, but he refused to come, fearing lest he should be converted to Islám by the mere sight of Hasan Daryá. He sent word that he would examine his urine. When he looked at the urine he at once embraced Islám.

Sayyid Abul Khair was 17th in descent from Sayyid Ahmad Billauri, who migrated to Haidarloh, the old name of Jannpur, from Hurar. When Haidarloh was swept away by the Indus, Abul Khair founded the present Jannpur, formerly known as *Jannatp*. Outside it is the shrine of Sayyid Fatch Ali Sháh, son of Sayyid Abul Khair. The present *sajíddá-nashín* is Sayyid Muhammed Ja'afar Sháh to whom some *kasúr* is allowed by the Sháh. There are two other shrines at Jannpur, one of Sháh Mulaqat Núri, the other of his son Sayyid Alam Sháh. The former is

Population

The shrine of
Háji Sayyid
Sadr-ud-Dín.

The shrine of
Hasan Daryá.

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Population.

The shrines
at Jannpur.

the 11th century of the Hijra. The *mujīnārs* of these shrines are butchers and from the very beginning they have been helped by the neighbouring agriculturists with grain, etc. The descendants of the saints, the Sādāt-i-Jannpur, take nothing from the income of the shrines as they are wealthy zamindārs, having received lands at different times from the Naich and Nahar (Lodi) tribes, the Makh-dúms of Sipur and Ghulám Sháh Kalhora, governor of Sindh, owing to their noble descent, and the Nawábs of Baháwalpur have also assigned *jágirs* to them. The ancestor of these Sādāt was Sayyid Ahmad Sháh Billauri Alrizwi-ul-Mashhádi, the 14th in descent from the Imám Husain. He came to Hurar (*Tájgah*) in the 4th century of the Hijra. Rája Bhunnak Bhäfti, chief of the Vela tribe, was its ruler and, seeing his miracles, he and his followers accepted Islám.

The shrine of
Jetha-Bhutta.

Pír Pathrá, Muhammad, Yásín, Ghani Muhammad, Jetha, Bhutta and Ghulám Muhammad were real brothers, said to have been the descendants of Shaikh Shajrá, who was of the Lár tribe and son of Bhutta, son of Channi, son of Dahra, son of Bhutta, son of Shajra, son of Do, son of Vighia, son of Kánjún, son of Kotla, son of Lár. Jetha, Bhutta and their five brothers were contemporaries of Muhi-ud-Dín Shaikh Abd-ul-Qádir Jiláni. Ghulám Muhi-ud-Dín was so called, because he was in service of Muhi-ud-Dín Giláns at Baghdád. The tombs of Jetha, Bhutta and Ghulám Muhi-ud-Dín lie 2 miles to the east of Khánpur in one shrine, where, it is said, they were martyred. The cause of their death was that a woman who was robbed, made a complaint to the three brothers who tried to take back her property from the robbers. They were killed in the attempt. They died childless, and their successors are the descendants of their elder brother Pír Pathrá, whose tomb lies in the jungle 4 miles north-east of Khánpur. He is also called Shaikh Pathra. The tombs of Jetha, Bhutta and Ghulám Muhi-ud-Dín are collectively called Jetha-Bhutta Sábíh, and both Hindus and Muhammadans shave their children there. The Sikhs also have a strong belief in Jetha-Bhutta Sábíh. The State has assigned 500 bighas of land as *tel charq* for the shrine. The annual income from offerings, &c., is nearly Rs. 1,200 which is divided among various share-holders thus : 5 shares to Imám Baksh, $7\frac{1}{4}$ to Shafi Muhammad, $3\frac{3}{4}$ to Fazal Muhammad, Muhammad Arif and Pír Muhammad. Shafi Muhammad and Imám Baksh are regarded as the *sajjáda-nashíns*, and are both equally recognised by the State authorities.

Shrine of
Sultán Yakúb.

The shrine of Sultán Yakúb is at Kot Sahzal. He was of Kohhar tribe and only Kohbars revere his shrine. After each harvest they bring new grain to the shrine, recite the *khatam* and feast together.

Chan-ra
Pun-ra.

Near Khánpur is the shrine of Chan-ra Pun-ra which is much visited by the people.

The roofless shrine of Khandú Shahíd lies on the Tamewála CHAP. I, C. mound near Khaipur East. He was a Búhar, (a branch of the Panwars), and the mound shows the site of an old Búhar village, now buried under the sand. A woman of the Veha tribe fell in love with Khandú Búhar and the ^{Population:} The shrine
of Khandú
Shahíd. Vehas killed Khandú in consequence, and hence the title *shahid* (or martyr). A *pakka* wall surrounds his tomb. The Búhars in particular and other Muhammadan peasants in general have a strong belief in the shrine where they take their suffering cattle and in almost all cases get them cured, they say, by the martyr's blessing.

Another *shahid* of the Búhar tribe was Jamál, also called Jamáldi Shahíd, who is buried at Marot. His tomb is visited by Kfrás (Hindús) and Muhammadans who go there to present their offerings after marriage. Hindús generally distribute sugar, and Muhammadans *atta ghalla*. Besides these tombs other Búhar *shahíds* are found at Rahri near Dera Nawáh Sáhib. These are called the Burke Shahíds and their names are:— Dodah, Bágán, Haider, Chaus, and Míran. These martyrs were contemporaries of Sher Sháh Sayyid Jakl, in whose time a number of Búhars and Náichs accepted Islám, and as both families had long standing feuds, Sher Sháh tried to reconcile them by intermarriages. It was settled that first the Búhars should give a daughter in marriage to the Náichs. The Búhars obeyed, but the Náichs killed the Búhar bridegroom whereupon a great fight ensued in which twenty-two Búhar chiefs were killed; amongst these were the five *shahíds*, whose names to the present time are commemorated by their tribe. Vows are made to their tombs, especially by Búhars.

This shrine is situated in Wárni, a village in Sadiqabad *tahsil*. The shrine of Sálib Muhammad Ujjan. Sálib was a descendant of Adham Gedara, who was a Samma. Hence the Ujjan is a branch of the Sammas. All Muhammadan communities, and the Ujjans in particular, make vows there. The present *sajjáda-nashín* is Mián Abdul Khalíq, great grandson of Sálib Muhammad. He enjoys an *inám* of 500 *bighas* from the State, but he has to pay Rs. 60 annually as *nazrīna*.

Mári Shauq Sháh is situated in the iláqa of Shahr Faríd where are also the tombs of Shauq Iláhi Sáhib and Sáin Bismilla. Shauq Iláhi, Gilání, was a Hasani Sayyid, and *murid* (follower) of Sayyid Sháh Jamál of Malik Wában in Multán in the Qadiriya—Suhrawardiya sect. His *urs* is annually held between the 13th and the 15th of Rajah, when nearly 2,000 people assemble. Hindús and Muhammadans of British territory and of Bikánir and Bahawalpur States make vows and offer presents there. The *sajjáda-nashín* is Sáidq Ali Sháh, who is a celibate. Succession to the *gaddi* falls to an unmarried disciple of the *gaddi-nashín*, no married disciple (*bálka*) being allowed to succeed. Rája Surat Singh, ruler of Bikánir, held Sáin Bismilla Sháh, the disciple of Sayyid Shauq Iláhi Sháh, in great

CHAP. I. C. esteem because the Rája once obtained what he had desired by his prayers and he granted him the Dodewála village in perpetual jágír.
Population. The present *sajjáda-nashín* holds a *sanad* for the *jigír* engraved in Márí Shauq Sháh. Rathi Hindi character on a brass plato which will remain in force as long as the shrine of Sáin Bismilla Sháh exists. The chief Thákars of Bikánér State often visit the shrine. Since the time of Nawáb Muhammad Baháwal Khán III, 7 wells have been granted in *inám* to the shrine, of which 4 are in Márí Shauq Sháh, 2 in Mahár Sharíf and one in Mahta Jhedú. The State also allows Rs. 8 per mensein as *tel charág* to the *sajjáda-nashín*. The agriculturists of the Joiya tribe on either bank of the Sutlej, namely, those in Mailsi Tahsil in Multán District and in Michinabadi *iláqa* in the State give the *sajjáda-nashín* a *ser* of grain per house at the Rahi harvest.

Shrines of Nande Lál. For the accounts of the shrines of Nande Lál and of Nande Lál Di Kawár, see Chapter IV under Uch.

The shrine of Shaikh Táj-ud-Dín. Shaikh Táj-ud-Dín Chishti, whose shrine is at Chishtiana village founded by his descendants, was a grandson of Báwá Faríd-ud-Dín Shakar Ganj. The shrine is also called Rauza Táj Sarwar. Various tribes accepted Islám at his hands, such as the Sodhas and Ráths of Bikánér State. The Rájpúts of Bikánér picked a quarrel with him for having converted their tribe-men, and he went out to fight with them. Having set up a flag on his house, he instructed his females that so long as it stood firm in the ground he should be regarded as safe, but if it fell it would be the signal of his death. In the latter case, they should pray heaven to allow them to be buried alive in the ground. It chanced that the flag fell from the hands of a servant, and the women accordingly prayed to God to bury them in the ground. Their prayer was heard and the ground opened into a wide fissure which they all entered, leaving only their mantles outside. The gap then closed up over them. On the spot a tower was built which still stands; women often visit it to make vows. It is said that one of the females, who was a Bhatti by caste, did not join in the prayers of the rest and fled from the house. Owing to her cowardice the Chishtis swore never to marry a Bhatti woman, and the descendants of Báwá Farid living in this State always observe the oath. It is said that near the shrine of Táj Sarwar, at the site of the shrine of Khawája Núr Muhammad Sáhib Mahárví, there were five *jand* trees called the *Parján Píráñ de jand*, or *jands* of the five pírs, and one of them still flourishes there. Bábá Nának is also said to have sat in seclusion under these trees: on leaving the place he told a Hindu named Mának Rái, who lived in the neighbourhood, that the place was a part of paradise, and the man who would be buried there would be most fortunate. The fortunate man was Khwája Núr Muhammad Sáhib Mahárví who left a will requesting to be interred there. Qiblí-i-Álam used to come from Mahárván to the shrine of Táj Sarwar every week. The Lakhweras and

other scions of the Joyas often make vows for begetting children at the Táj Sarwar. The Hindus of *ildqas* Shahr Farid and Sádiqábád make two kinds of vows at the shrine:—

(1) for the restoration of health, they offer a cover of *khásá* or chhintz for the tomb; The shrine
of Shaikh
Táj-ud-Dín,
 (2) for rain they distribute sugar and *ghunghanián* (boiled grain).

Muhammadans after the *istisqá*, or prayers for the rain, sacrifice goats and sheep at Táj Sarwar. The present *sajjádnashín* is Diwán Muhammad Bakhsh. The Chishtí of this place are now mere zamindárs. Shaikh Táj-ud-Dín had many sons, one of whom Shaikh Ahmad went to Hyderabad Deccan, Sir Ásmán Jíl, the late Vazir of Hyderabad State, being one of his descendants.

A sacred place outside the Marot fort is known as the *baithak Maulá Ali*. Hazrat Ali is believed to have come thereto and prayed on the long marble platform close by, and this is why the marks of his hand, thighs and feet are seen on the latter. The marks of a horse's feet on it are also visible. There is another white stone which is said to have been butter of camel's milk that was offered to the saint, but it being of bad quality he turned it into stone in anger; since then it is thought that no butter can be made from the milk of dálkís (she-camels). The Baithak
Maulá Ali.

There is a mound 4 miles east of fort Deráwar which seems to be a ruin of some building, and is called the tomb of Pir Channar or Channar Pír. Three miles from the tomb is a *tehr* or mound, which was in ancient times a city whose ruler was Rája Sandhíla, father of Channar Pír. It is said that once Sayyid Shor Sháh reached there and enquired if there was any Muhammadan in the town. Sandhíla replied that there was none. He again asked if there was any Muhammadan woman, but still the reply was in the negative. The Sayyid further asked if there was any pregnant woman, and when Sandhíla replied that his wife was so, he reflected a little and said "Appoint a Muhammadan midwife, as the child will be born a saint." Accordingly when the child was born, the Rája threw him on to the mound where his shrine is now situated in the hope that he might die. But a cradle of sandalwood descended from heaven so that in it he might be reared. Seeing this miracle, Sandhíla desired to take the child from the cradle, but could not, and when any one went near the cradle it ascended towards heaven. At last the child grew up and adopted Makhdum Jahéniyán as his Pír. As Channar Pír was brought up in a state of destitution, the *ziydrat* of his tomb is believed to protect children. Channar Pír never married, but he had 7 brothers whose descendants are called the Channars.⁽¹⁾ The road leading to this shrine is very difficult and troublesome. Pilgrims always visit it either in the rainy season, or

(1) See details of the Coanar tribe under Tribes and Castes.

CHAP. I. C. at the end of February or sometimes in the beginning of March. Population. Both Hindús and Muhammadans believe in Channar Pir. Channar Pir. *Ata ghatta* is offered when children are shaved, and out of this one-fourth is given to the keeper of the tomb. The Channars in presenting their votive offerings sacrifice a she-goat instead of a he-goat (*ghatta*) as men of other tribes do. Hindús and Muhammadans when at Pír Channar's shrine call one another hrethiren. The *rot* (a big loaf) and *kabáb* (roasted meat) cooked at the shrine are divided by the Muhammadán *mujáhir*, a Channar, among both Hindús and Muhammadans with his own hands, there being no pollution by touch for the Hindú pilgrims on this occasion.

The shrine of Qiblá-i-Álam at Chishtian.

Khwája Núr Muhammad, better known as Qiblá-i-Álam, was a Kharl by caste and a Panwár Rájpút. He appeared at the time of decay of Islám in Bahawalpur. He was born on the 14th of Ramazán 1142 H., in Chantálá village, in Iláqa Shahr Faríd, and his parents named him Báhbal. They had but small means, and shortly after his birth they settled in Mahárán, where they put him under one Háfiz Muhammad Masúd to learn the Qurán, which he committed to memory. Núr Muhammad afterwards went to Babláná (in Tahsil Pákpatan), Dera Gházi Khán and Lahore to complete his education. Thence he went to Delhi, where he lived for 16 years with Maulána Fakhr-ud-Dín Muhibb-un-Nahi and after completing both his secular and spiritual studies obtained the *khilafat* (deputy-ship) from him. His name Núr Muhammad was proposed by his Pir-o-Murshid (spiritual teacher) Maulána Fakhr. The *Mandqibul Mahbubain* gives a saying from Maulána Fakhr, which he used to utter for the Qiblá-i-Álam; viz., *Tan matke man jharna surt balowar hár; Makhn Panjábi legi, chichh pio Sainsár*; meaning that the latter has carried away butter from the former and now only whey was left for others and nothing else. Referring to this Nazám-ul-Mulk Nawáb Gházi-ud-Dín Khán, the deposed Vazír of Delhi, used to quote the following verses in Persian:

Sálhá mán̄ dar harím-i-hazúr ;
Gasht mánind-i-ism-i-khud híma nûr ;
Shaikh dar haqq-i-í chunán farmúd,
Kín zi má har chi búda ast rabúd.

i.e., he lived for years in the company of the Maulána Fakhr and became a complete light (of God) as his name indicated. The Shaikh said of him that he took away from him all that he possessed (i.e., spiritual excellence). Innumerable miracles are ascribed to him. He often purified and enlightened benighted souls with a glance. He was able to send his imaginary body (*wajúd-i-zilli*) to various places at once and the same time; for instance he once saved the sinking ship of one of his *murids* when on a pilgrimage to Mecca and Medina by his imaginary body, while his real body remained at Mahárán. He had promised a *muríd* that he would read his *janáza* (death) prayers, but he chanced to die first and put many of his followers

in doubt about his voracity, but it happened that the Qibla-i-Alam actually appeared and read the *jauâza* of the *murîd*. His leading *khalîfas* and successors, who influenced and benefited the mass of the Muhammadan population in the Punjab and Sindh, were: (1) Khwâja Nûr Muhammad, also called Nûr Muhammad II of Nâruwila (originally the name of a well) or Hâjipur; (2) Qâzî Muhammad Aqil of Kot Mithan; (3) Hâfiż Muhammad Jamâl of Multân; (4) Kbwâja Muhammad Sulaimân Khân of Sanghar. The *gaddîs* of the first is at Hâjipur, that of the second at Chaeran Sharif, of the third at Multân and of the fourth at Sanghar (Taunsa Sharif). The *sajjâda-nashîn* of the fourth and last *qaddî*, Khwâja Muhammad Mâsa, is the spiritual leader of Nawâib Muhammad Bahâwal Khân V, the present ruler of Bahâwalpur. The branches of the *khalîfâts* of these four *khalîfas* spread abroad, and each has several subordinate *gaddîs* in this State, in Sindh and in the Panjab. Besides these four there were numerous *khalîfas* of the Qiblâ-i-Alam. Below only the names of those *khalîfas* are given whose descendants have continued the system of *pîri murîdi*, or making disciples:—

- (1) Hâfiż Ghulâm Hasan, Bhatti, resident of Chela Wâlan in Tahsil Khairpur Sharqia.
- (2) Muhammad Bakhsh Chishti of Chishtián.
- (3) Muhammad Akhar of Rânián in Hissâr District.
- (4) Makhdûm Sayyid Malmâd of Sîtpur.
- (5) Makhdûm Sayyid Naubahâr, *sajjâda-nashîn* of Uch Sharif (who gave in *jâgîr* to Qibla-i-Alam Jlanwâli, which is still held by his descendants).
- (6) Makhdûm Muhibb-i-Jahâniyâ, Buhârî of Shahr Sultân.

In short, the Muhammadans of this State, Montgomery, Multân, Dera Ghâzi Khân and some other districts of the Panjab, Baluchistân and Sindh are all related to the Qiblâ-i-Alam. He was initiated into the *khildâfat* ceremonies at the age of 42 years, and after preaching for 21 years, passed away on Monday, the 3rd Zillijj 1205 H. at the age of 63. The date of his death is given by the *tarikh-i-abjad* in the verso:—"Haif icâvaila jahâñ be nûr gaskt," i.e. Alas! The world has lost its light (and become dark). According to his will he was buried at Chishtián in a piece of land, about which he used to say:—Azîn zamîn bâc dilhâ mi-âyad; this land smells of the hearts (of saints); and this was the very land⁽¹⁾ about which Bîbî Nânak had made a prophecy. Eight years after his death Khwâja Muhammad Aqil of Kot Mithan built a dome over the tomb and in front of it a small *mâjlis khâna*. The outer walls were built by Hâfiż Muhammad Jamâl of Multân. The lintel and door of the shrine and the poles of the canopy of the tomb, all of silver, and worth nearly Rs. 11,000, were offered by Nawâib Muhammad Bahâwal Khân III. Another version is that

(1) See shrine of Tâj Sarwar.

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Population.

The shrine of
Qiblā-i-Ālam
at Chishtán.

the *Haryári* at this time flowed close to Mahárán and thereto was no dry place in its vicinity where a tomb could be built, so he was buried at Chishtán in a dry place where he often used to sit. The present *majlis khána* was built by his descendants a few years ago, by raising a subscription of Rs. 12,000. For the comfort of pilgrims the late Nawál Sir Sádiq Muhammad Khán IV built quite close to the shrine a magnificent *séráj* at the cost of Rs. 26,000. In the enclosure of the shrine are the tombs of Sibgatulla, Lahori, Qári Azízná, and Khwája Ghulám Hasan Bhatti, who were all leading *khalifas*. Under the very dome of the shrine are the tombs of his sons, Núr-us-Samad, Núr Ahmad and Núr Hasan, of whom the first is also called the *Shahid Sáhib*, because he was murdered in cold blood while saying his prayers by Sarwan and Karam (Mahárs by caste) in Rahi-ul-Awwal, 1206 H. An *urs* is held annually at this shrine and a great part of the expenses of the celebration is paid by Mián Muhammad Yúsuf *sajjáda-nashín*, another portion being defrayed by his brotherhood. One-third of the income of the shrine goes to Mián Fazl-i-Haq, who is a descendant of Núr Hasan, the third son of the Qiblā-i-Ālam. He is called the *sajjáda-nashín* Maughervi and Mián Muhammad Yúsuf the *sajjáda-nashín* Mahárví. The remaining shares are distributed among the descendants of the other two sons of the Qiblā-i-Ālam. The *mujáwars* are appointed to keep the shrine clean and to collect the offerings and are paid from the income, of which a regular account is kept. There was a mosque, built by Nawáb Sádiq Muhammad Khán II, inside the shrine. An Arabic Theological School was opened in this mosque by Nawáb Sir Sádiq Muhammad Khán IV, and is still maintained. Its expenses were at first paid from the privy purse of the late Nawáb but, according to the new scheme of educational reform inaugurated by Colonel H. Grey, late Superintendent in the State, in 1899, the entire expenditure of the Theological Schools formerly met from the Nawáb's privy purse was included in the State Educational Budget. As the mosque was not very spacious, Nawáb Abmadýár Khán, son of Nawáb Ghulám Qádir Khán, Khákhwáni, Rais of Multán, levelled it to the ground and built a more spacious one on its site on recommendation of the late Khwája Alla Baksh of Taunsa, at a cost of Rs. 20,000. Large *jáqírs* granted by the State are enjoyed by the *sajjáda-nashín* and his collaterals.

The shrine
of Maulavi
Khudi
Bakhsh.

This shrine is situated at Khairpur Támeváli. Maulavi Khudá Baksh was of the Mallan Hans tribe and disciple of Háfiz Muhammad Jamál Mułtáni (a *khalifa* of Khwája Núr Muhammad). He settled in Khairpur East from Multán at the invitation of Nawáb Sádiq Muhammad Khán II, who offered him one rupee daily and a *máni* of grain monthly for his expenses, but he only accepted six annas daily, which was his actual expenditure, and would not take more. Besides being a man of sanctity he was a great doctor of theology. It is said that it was the wish of Khwája Núr Muhammad

Sáhib that his burial prayer should be performed by one who had never missed a *mustahabb*⁽¹⁾ during his whole life. Of all the disciples and *khalifas* present at his deathbed no one was considered so qualified as Maulavi Khudá Baksh, and accordingly he recited the *jánáza* prayers. His shrine was built by Jamadár Abdul Khálíq Khán (a leading dignitary in the Darbár of Muhammad Baháwáll Khán III) with the assistance of his other muríds. He died childless, and was succeeded in the *khalifat* by Maulavi Abd-ul-Gaffár, who was a descendant of his great-grandfather, Maulavi Málmúd. Maulavi Abd-ul-Gaffár was succeeded by his younger brother Maulavi Abd-ur-Razzáq, whose successors (*sajjáda-nashíns*) were as follows:—

- (1) Maulavi Abd-ul-Majid, son of Maulavi Abd-ur-Razzáq III.
- (2) Maulavi Abd-ul-Gafür, son of Maulavi Abd-ul-Majid, the present *sajjáda-nashín*.

The annual *urs* is held from 28th to 30th Muharram. A sum of Rs. 187 is allowed by the State to the *sajjáda-nashín* at each *urs* (equal to Rs. 200 Baháwal Kháni, which were current in the State before the Agency) and two wells are also granted to the shrine as *inám*. The income is equally divided among all the descendants of the second *sajjáda-nashín*.

This shrine is a mile from Khairpur Támeuwáli near the Támeuwála mound. The name of the saint is Manlavi Náru'llah, who was a member of the Uryá Bhatti tribe and a *khalifa* of Khwája Núr Muhammad. His *urs* is held on the 29th of Safr every year and is attended by nearly 1,500 persons. She-goats and cows are sacrificed on this occasion. The present *mukallí*, Háfiz Nazr Muhammad, has been enjoying 1½ wells as *inám* from the State since the reign of Nawáb Fatch Khán.

This shrine is in Khán Bela. Maulavi Sultán Muhammad was an authorised *khalifa* of Khwája Muhammad Aqil Sáhib of Kot Mithan. He died childless, and the management of the shrine is in the hands of Mián Hot of Shidáni. The annual *urs* is performed from the 1st to the 3rd of Rabi-us-Sní, on which occasion, as on others, goats, sheep, cows and buffaloes are sacrificed. When Maulavi Sultán Málmúd was alive, he was very fond of *missi* (gram) bread, fowls, and *násicár* (snuff), and so people vow to offer these three things in return for the fulfilment of their wants. The shrine was built by the widow of Maulavi Sultán Málmúd under the patronage of Muhammad Yaqúb Khás Kheli, once a Vazír of the State.

There is another shrine at Khán Bela of Mián Sharíf Muhammad, a *khalifa* of Háji Gul Mohammad of Ahmadpur East. The latter was a disciple and *khalifa* of Khwája Muhammad Aqil.

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Population.

The shrine
of Maulavi
Khudá
Baksh.

The shrine of
Bhindiwála
Sáhib.

The shrine
of Maulavi
Sultán Mu-
hammad.

The shrine of
Mián Sharíf
Muhammad.

(1) *Mustahabb* are deeds performed in imitation of the Prophet which are over and above the usual ceremonies of daily prayer, fasts, *tahajjud*, and *tahajjud* prayers, &c.

**CHAP. I. C.
Population.**

The shrine
of Mian
Sharif Mu-
hammad.

*The Pirs
of Chácharan
Sharif.*

This shrine is also under the management of Mián Hot of Shidání. The annual *urs* is held on the 14th Jamádi-us-Sáni and is attended by nearly 1,000 persons. The people generally offer *chári*, *puráthá* and a cover for the tomb in hopes of getting children, &c.

Khwája Muhammad Áqil, one of the four chief *khalifas* of Khwája Núr Muhammad, was the founder of the *gadli* at Cháchrán. It is said that one of his ancestors, Málík, son of Yahya, Quraishi, came to Sindh in the reign of *khalifa* Abdul Malik, son of Marwan. After many generations Shaikh Muhammad, known as Kaurah, became famous as a saint, and his descendants became known as the Korejas. Accordingly the family of Cháchrán as well as the entire tribe of the Korejas is Quraishi by origin.⁽¹⁾ Qázi Muhammad Áqil before he became a *khalifa* of the Qiblí-i-Álam, used to be a teacher and his ancestors always held *jágirs* from the emperors of Delhi, such as Sháh Jábán and Aurangzéb, Timur Sháh, king of Khorásán, and others owing to their duties of *qazí*. Numerous tribes entered into *bundt* with Muhammad Áqil as well as many renowned personages of the time, such as the Giláni and Bukhári Makhdúms and many chiefs of the Ghumráni, Arbáni, Achráni, Kohráni, Pirjáni and Haláni septs of the Daudpotras, and the Baloches on either banks of the Indus, such as the Bezdár, Lund, Drishak, Gursháni and Lagári, &c., and even Nawáb Sádiq Muhammad Khán II of Baháwalpur became his disciple. Many miracles are attributed by the people to Áqil Muhammad. In his old age he had no shadow, his body being so transparent as to transmit the rays of the sun through it; he did not go abroad by daylight or by moonlight to conceal this prodigy. Any cloth could pass through his body, and a *lungi*, which thus went through him, is still kept as a relic by one of his *murids*. His shrine is at Kot Mithan in Dera Ghúzi Khán District. He was succeeded by his son Khwája Ahmad Ali, who died on the 9th Shaa'bán, 1213 H., after surviving him only 13 months. He is buried by the side of Khwája Muhammad Áqil. Khwája Ahmad Ali had two sons, Khwájás Khudá Bakhsh, entitled the Mabbúb-i-Iláhi (lit. the beloved of God), and Táj Mubammad. The former used to live at Kot Mithan, but when Ranjit Singh conquered Dera Ghúzi Khán he came to the Baháwalpur State and stayed at a place where Cháchrán is now situated. At first a *sóhl* of *kana* reeds was made for his residence, which is preserved up to the present day and much visited by the believers. This new settlement grew into importance day by day and is now a handsome and well built town. As this ground was in the possession of the Cháchar tribe, the village was called Chácharán. He died on the 12th Zilhijj, 1269 H., and was buried by the side of his

(1) But Korejas and Baloches are regarded as an ancient Rájpút tribe of Sindhian origin by many authorities, such as Sir Henry Elliot, Murád, &c., and as such are believed to be branch of the Samanas.

CHAP. I.C.
Population.

The *Five*
of Chichria
Sharis.

ancestors. Mahbúb-i-Iláhi is also believed to be a worker of miracles, and Nawáb Fateh Khán of Bahawalpur was one of his disciples. He had two sons, Khwájá Ghulám Fakhr-ud-Dín and Ghulám Farid. The former was born in 1234 and died in 1288 Hijra. In 1281 Hijra, when he was *sajjáda-nashín*, an inundation of the Indus destroyed the town of Kot Mithan. Upon this the remains of the saints were taken out and buried at a distance from the bank of the river. The remains of Khwája Muhammad Aql and Mahbúb-i-Iláhi were buried by Khwája Ghulám Fakhr-ud-Dín; and the remains of Khwája Ahmad Ali and Táj Muhammad were buried in another place close at hand by Khwája Muhammád. Accordingly there are two separate handsome mausoleums at Kot Mithan. Khwája Ghulám Farid succeeded on the death of his elder brother in 1288 H. As *sajjáda-nashín* he was a spiritual guide of Nawáh Sir Sádiq Muhammad Khán IV. He was very pious and benevolent, and took special interest in the poor, and almost the whole of his income was spent in helping persons of high family reduced to straitened circumstances. He died on the 7th Rabi-us-Sání 1320 H. and was succeeded in the *gaddi* by his only son Mián Muhammad Bakhsh. The village of Waghuán is granted to the *sajjáda-nashín* in *jágír*, and it yields an income of over Rs. 20,000 annually. The poetical writings (*káfs*) of Khwája Ghulám Farid are elsewhere described.

Lál Sohanra was an Ulawi Quarishi and a relation of Shaikh Lál Sohanra. Hákím of Mau Minbárak. He and Mahrán Samma were the *khalifas* of Shaikh Bahá-ud-Dín, Zakariya of Maltán, and were commissioned by him to convert the Hindu tribes of the *Dhaddar* (the tract adjoining the Sutlej between Bahawalpur and Khairpur East) to Islám. The town of Lál Sohanra (mentioned in the *Ain-i-Akhari* as a *Mahál* in the *Sirkár* of Multán) was founded by this saint. He was a great traveller and in most places in Sindh he built *mábads* (grottos for worship), one of which, known as the *baithak*, is situated at Ránipur, and is much frequented by the believers as an object of adoration. He died a martyr (*shahíd*) while helping a handful of men against a gang of dacoits close to Thatta in Sindh, from which place his descendants brought his remains to Lál Sohanra. The first shrine of Lál Sohanra was situated about a mile northwards from the present Lál Sohanra village. In 1296 H. the shrine and the old village were submerged by the Sutlej and his remains were brought to the present site of his shrine near Tabliwála well. The tomb of Mahrán Samma was also opened on this occasion by his descendants and the remains of that saint buried on the Rohi border about three miles from the present shrine of Lál Sohanra. The *sajjáda-nashín* of Lál Sohanra held about 5,000 bighas of *inám* for the shrine; but the *inám* being *té daurán-i-khángáh* lapsed with the disappearance of the old shrine under the rules in force in the State. The present *sajjáda-nashín* is Shaikh Husain Sháh, who is 11th in descent from Lál Sohanra.

CHAP. I. C.

Population.

The shrine
of Pír Abdul
Kháliq.

The shrine of Pír Abdul Kháliq is in *Kasúrdar*, a village near Shahr Farid. Pír Abdul Kháliq was a Kharl Rájpút and a resident of *Gogera*, a contemporary of *Sáín Bullhe Sháh* of Kasúr and his fast friend. They both travelled in search of a spiritual leader and Abdul Kháliq, when he was in his sixtieth year, saw in a vision and was adopted as a pupil and disciple by Khwája Owais Qarni, a contemporary and disciple of the Prophet. It is related of the saint that he remained always in a state of unconsciousness, except when he heard music, of which he was passionately fond. After preaching for 30 years he died at the age of 90. At first his shrine was at Mohuhli (Muhib Ali), District Montgomery, but owing to the encroachment of the river his remains were brought to a village called *Budhi* ('Tahsil Mailsi), and from there removed to the present site of the shrine. The present *sajjáda-nashín* is Háiji Muhammad Yaqúh, who enjoys a well in *inám* from the State as long as the shrine stands.

Shrine of Sáhib-us-Sair. This shrine is situated at a distance of $1\frac{1}{2}$ miles from Samasata Railway station. Sáhib-us-Sair (*lit.* great traveller) was a title given to Mohkam Dín, who was a disciple and *Khalifa* of Pír Abdul Kháliq. The latter used to say that only a single rice grain of *faghr* (godlessness) was given to the former and he multiplied it into thousands of grains. Many miracles are attributed to him. Nawáb Muhammad Baháwal Khán II had much faith in him, and used to make presents to him. The mosque in the *Tonki* mohalla of Baháwalpur town, which is standing to the present day, was built by him from a *nazar* presented to him by that ruler of the State. He was poisoned by his disciples of Kathiawár Kachh on the 5th *Rabi-us-Sáni*, 1197 Hijra, in order that his shrine might be built among them and so save them the trouble of a distant pilgrimage. He was buried at Durachi Bandar in Kachh, but after a time Mián Ahmad Dín first *sajjáda-nashín* brought his remains secretly to Goth Bakhsa close to Samasata. The offerings made here are generally *chúri*, *ata ghatta* and cows. Women are not allowed to enter the shrine, because the saint passed his whole life in celibacy. The annual *urs* is held on the 5th *Rabi-us-Sáni* (see Fairs). Rupees 303 are given on this occasion by the State, and if His Highness the Nawáb visits the *urs* personally a sum of Rs. 150 is given in addition. Besides these sums an *inám* and *kasúr* of Rs. 600 are assigned by the State to the shrine *ta duvám-i-khángah* (as long as the shrine stands). Pír Abdul Kháliq and Sáhib-us-Sair were descended from the same parents.

Religious
sects of
Bhindús.

Brahmans.

Khatris.

Among Hindus the *Puskarna* Brahmans are generally the followers of *Gokalya Gosáin*, and *Gokalié* religious leaders are called *Telangis*. The *Puskarna* Brahmans are divided into three branches, *Mariwári*, *Sendhu* and *Dassa*, all belonging to the same sect. The *Sársut* Brahmans are generally the followers of *Gunja Málí*, *Lalji*, *Kaládhari*, *Gopálji* and *Gokalya Gosáin*. The *Khatris* of the State are the *sevaks* (disciples) of *Shámjí* and *Gokalya Gosáin*, while

the Aroras are either the followers of Gokalya Gosdín, Lálji and Gunja Máli, or else they are *Nanik Panthis*, *Fugirs*, or *Náth Sewaks*. Some of the Náth Sewaks belong to the Márgi sect. Their *asthdásas* (places of worship) are in subterranean chambers (*markhis*). Those Náth Sewak Márgis mostly live in Ahmadpur East and its neighbourhood, Ahmadpur Lamma, and the suburbs of Khán Bola. They are said to have nine or ten *markhis* at Ahmadpur East. They observe two Noratras (festivals lasting eight days and nights) annually, viz., one on *Assuj Sudi Ashtmi* and the other on *Chet Sudi Ashtami*. On this occasion men and women, pure Márgis and half Márgis, gather together in the *markhis*, and perform religious worship in various sensual ways. The pure Bám-Márgis are not burned like other Hindus, but usually are buried in a sitting posture, a stick called *bati-doru* being placed under the chin or arms of the corpse to support it. Sometimes, however, their dead bodies are thrown into a river.

CHAP. I.
Population
Aroras.

The Jains are to be found only at Manjgadh, Phúlra, Deráwár, Baháwalpur town and Ahmadpur East. They are divided into three sects in the State, viz.,—(1) the Diganbris (or the Bispanthis and Terapanthis), (2) the Shitanbris, and (3) the Dhúndias, which have more female than male votaries. Of the 84 sects or orders of the Jain priesthood (or the *Samégi Sádhús* and *Jati-Gurús*) only four appear to be represented in this State; those are the *Khrátrara*, *Tapd*, *Kanvala*, and *Launga Gachhas*. The only *Upásara* (monastery) of the *Jati-Gurús* or celibate priests of these orders in the State is at Maujgarh. Pilgrimages are made by the Jains of the State to the *Upásaras* in Bikánor.

Jains.

The principal temples of the Hindus are found at Baháwalpur, Ahmadpur East, Uch Sharif, Khánpur, Khaipar East and Ahmadpur Lamma. These are consecrated to Maharajji, Lálji, Kaladhári, Sáwal Sháh, Gunja Máli, Narsinghji, Gondhiji, Mangaldásji or Gopi Náthji. There are also *asthdásas* (places for worship) at Fort Deráwar and Hurian near Adamwáhan, dedicated to Matránis and Alúdranis, the well known goddesses, and one consecrated to Gángírání at Baháwalpur.

Hindu temples

The State allows grants to Hindu and Muhammadan places of worship or reverence in the shape of assignments and partial remission of land revenue called *inám* and *kasúr*. As a rule, a nominal *nazrána* (tribute) is annually realized by the State from the guardians of shrines and the custodians of temples. The total area granted in *inám* and *kasúr* amount to 37,873 bighas (a bigha = $\frac{1}{2}$ acre) and the annual *nazrána* charged thereon is Rs. 764. Beside the above, cash grants to Hindu temples and Muhammadan religious and educational institutions are made from the State Treasury. These are of two classes, viz., for religious places inside the State and for similar institutions outside it, the total amount of annual grants for the former being Rs. 5,239 and

Grants
religious
places.

CHAP. I. C. for the latter Rs. 2,258. The outside grants are chiefly given to Muhammadan institutions in Lahore, Amritsar, Saharanpur, Delhi, Ajmer and Multan.

Grants to religious places.

Unlucky horses.

SUPERSTITIONS AND POPULAR BELIEFS.

The following horses are unlucky:—

- (a). A horse or mare, with a white spot, small enough to be covered by the thumb, on the forehead. Such a horse is called *tāru-peshāni*, or starred on the forehead.
- (b). A horse or mare with three feet of one colour and the fourth of another. A white blaze on the forehead however counteracts this evil sign. Such an animal is called *aijal*.
- (c). A horse with a black palate (*siāh kām asp* in Persian).
- (d). A horse with both hind feet and the off forefoot white. But a white near forefoot is a good omen, as in the Persian couplet:—

*Do pāish surfed-o-yake dast-i-chap,
Burad lātiq-i-shāh-i-dli nasab.*

“A horse with two white (hind) feet and a white near forefoot is worthy to be ridden by a king.”

- (e). A horse or mare which is wall-eyed (*mānki*) or which has an eye like that of a human being, is called *tāki*, and is ill-starred.

Birth superstitions.

If a woman does not conceive for a long time and afterwards becomes pregnant, she is made to give birth to her child in a junglo which is afterwards set on fire. This is believed to prevent the evil effects of the birth. A Hindu woman with child is not allowed by her relations to cross a river by boat as that would cause abortion. If a woman does not conceive till 7 years have elapsed after the first delivery it is believed that she had given birth to the child at the same time as a tigress had brought forth her young. If a mare brings forth her offspring in the day time, it is considered unlucky. The remedy adopted to avert the evil effects is that the ear of the young one (colt or filly) is bored or the tip of the ear cut off.

Omens.

To hear a donkey bray behind when one is starting on a journey, or a partridge call on the left, is an omen that the journey will fail in its object. But a partridge calling on the right is lucky. Also it is fortunate to meet a sweeper carrying filth, or a coffin, when setting out on business. It is a good omen to see a bird, called the *malkāla*, on the right hand early in the day and on the left later in the day, and vice versa. If a thief, when going to steal, hears a

pheasant on the left he considers it a bad omen and returns. If a maina or a lali (also a bird) be heard warbling on the roof, the women reply, *Ata piha pia he, ja mithan kon lidá*. "The flour is ready ground, go, fetch the guest," i. e., a guest is expected. The bird's note is supposed to be *piho pihó*, the imperative of *pilná* (*pisná*), to grind. If a man sneezes when starting on a journey, the journey will be unsuccessful. Similarly it is a bad omen for a marriage procession to hear the roar of thunder or meet with a gale of wind on their way to the bride's house. Any additions to a house are made by the Hindus in front of, or in line with, the buildings that exist, not in their rear. A new building at the back of the house is calculated to bring some calamity on the owner's head. A crow on the coping of the house-wall denotes that a relation is coming on a visit, or at least that news from one will soon arrive. On the other, if a woman gets hurt she will put it down to having heard a crow cawing on the coping. A kite sitting on the house is unlucky, so a black *kandi* or scare-crow is usually hung on the loftiest part of the roof.

The following lunar dates are considered unlucky and agriculturists generally do not begin reaping on them:—

3rd, 8th, 18th, 23rd and 28th.

But it is not unlucky to continue if the reaping has once been begun. The earth *sleeps* on the 1st, 5th, 7th, 9th, 10th, 21st, and 24th days of the lunar month and no agricultural work should be begun in these days or failure will be the result. Sunday is commonly regarded as a lucky day to begin cultivating or watering the fields, sinking or working a well, or reaping. Hindus stop all field-work on a Tuesday, as it is "the son of the earth," and neither till, plough nor reap on that day. Thieves believe that if they commit theft on a Friday they will be caught. For travelling certain days of the week are inauspicious, and the rules are given in the verse:

Aitvar te roz Juma de lahnde mul na ja,
Chhanchhan-wár, Sawár diháre chárhde pair na pár,
Mangal-wár te Budh diháre qub hargiz na ja,
Sun piárá wár Khamis de dakhan mul na ja.

"Do not go towards the West on Sundays or Fridays, East on Saturdays or Mondays, North on Tuesdays or Wednesdays, or towards the South on a Thursday." Both Hindus and Muhammadans believe in *Jognián* or the *Chihil-Abdál*. *Chihil-Abdál* are forty saints who live in different directions on the various dates. Their number is invariably forty. If one of them dies, a new saint takes his place. To undertake a journey in any direction on the dates when the saints are in that direction is unlucky. Again,

Lucky and
unlucky days.

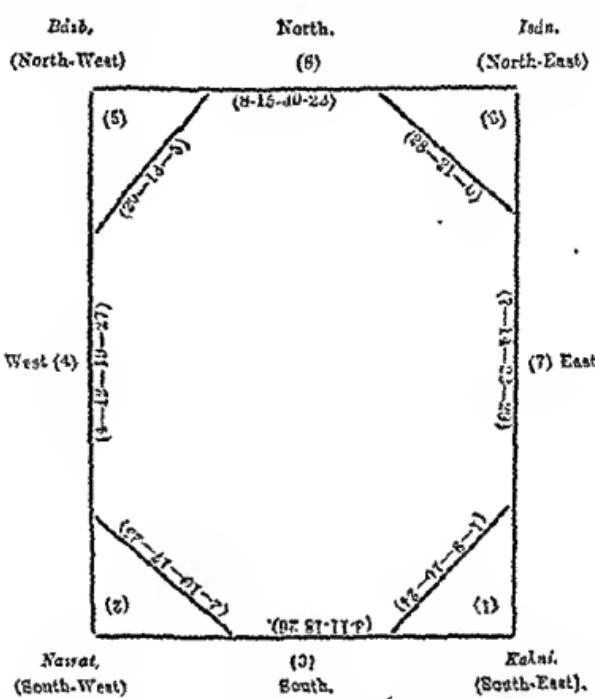
Omens.

Population.

Chap. I. C.

CHAP. I. C. agriculturists do not reap a crop facing in the direction in which the saints are. The following figure shows the different dates on which the saints are believed to be in each direction:—

Lucky and
unlucky days.



The numbers within brackets inside the square denote dates. The following lines give the dates on which the *Chihil-Abdal* are in the different directions:—

Pahli, nânwin, solân, chawwi, kakni, wîch pehchán,
Do, dah, satirâ, panjhi Nairat shak na ân,
Tarai, chhabbi, athâra, yâran wîch Junube jân,
Châr, hâra, satîwi, unni Maghrib shak na ân,
Panj, tera, wîch tarai dihâre, Bâil de wîch jân,
Chhe, ikki, athâwi sach much wîch Isân pechhán,
Sat, chanda, unattiri, bâwi Mashraq gaib rijâl,
Ath, pandra, tarib, trewi rehnde wîch Shimâl.

That is, the *Chihil-Abdal* occupy *kakni* on 1st, 9th, 16th and 24th, the *Nairat* on the 2nd, 10th, 17th and 25th, the South (*janub*) on the 3rd, 26th, 18th and 11th, the West (*maghrib*) on the 4th, 12th, 27th and 19th, the *Bâib* three dates, i.e., the 5th, 18th and 20th, the *Isân* on the 6th, 21st and 28th, the East (*mashriq*) on the 7th, 14th, 29th and 22nd, and the North (*shimâl*) on the 8th, 15th, 30th and 23rd.

Certain hours of the days of the week are considered lucky. CHAP. I, C.
These are termed *zakki* or *chaugharia-mahurat*. The following Population.
lines give the lucky hours of the various days:—

Lucky hours.

Zakki, Ait, (or Sunday), Juma, Khamis pahr dháyán pichchhe.

Adhe pahr thín pichchhe Chhanchhnn jo koi zakki puchche.

Dedh pahr thín pichchhe zakki Mangal hujh Sawár.

Awwal sárá ákhar adhá zakki hai Budhwár.

That is, the *zakki* hours on Sunday, Friday, and Thursday begin at $2\frac{1}{2}$ *pahrs* after sunrise (a *pahr*=3 hours); on Saturday, half a *pahr* after sunrise; on Tuesday and Monday $1\frac{1}{2}$ *pahrs* after it; and on Wednesday the whole first *pahr* and half the last *pahr* are *zakki*. The hours other than those mentioned are considered unlucky. Work undertaken in the hours given in the above lines is believed to end satisfactorily and well.

If anything goes bad it is believed to be bewitched (*bándhna*) by an enemy, and those skilled in combating magic are called in to undo the mischief by charms. But a dyer whose indigo has got spoilt retails some gossip or rumour he has heard in a highly exaggerated form, and then his indigo recovers its colour. Many of the diseases of the children such as *Umm-us-sibiyán*⁽¹⁾ (Arah, lit. "the mother of children") are ascribed to demons, and Bhangis and Chúhras are employed to exorcise these, because they are believed to be in some way connected with those castos. Sometimes a vormia, called tho *lahána*, is tied in a cloth which is wrapped round the neck of a child suffering from convulsions. Diseases of the brain and womb in women are mostly ascribed to demens and genii, such as, *paret, bhút, pashdj, dít, rákhash, dain, churél, dákán, shákón, pari* and *dev*, who also occasionally possess men. Khetr-palji's temple at Uch is a famous place for casting out devils, and the process usually takes a day, but may last a month. Scorpion-bite is cured by proxy. A man goes on behalf of the person bitten to the exorcisor and the latter blows a spell on to some water, which the proxy drinks. This cures the sufferer. The spell runs:—

Witchcraft
and charms.

Ismún, Nismún kákár dángiá, oh kákár marjáegd,

An dánge ko pání piláungá, dángá bacjáegd.

"Ismun, Nismun (these words are the whole secret of the charm), the scorpion bit, but the scorpion will be killed: I will give water to the person who was not bitten, and the person bitten shall be cured."

The following *mantr*s are used for the diseases therein specified:

*Pár bayai Bantari jis Sarcant jayá, Lút, kurdt, ghunán-
dra, akh-ái, than thiliá panjs káhút!*

CHAP. I. C. "Bantari gave birth to Sawant on the other side of the river, whereby ulcers, abscesses, toothache, ophthalmia, and swellings of the breast departed." If the right breast be swollen the left is exorcised, and vice versa.

Cures for hydrophobia. The Khaggas and Bodlas are believed to be able to cure hydrophobia by blowing upon the patient, and the latter also use the following *kalám* or charm:

Bismillah, awal nám-i-Khudá, dúsrá nám Muhammad Rasúl Allah, tisrá nám chár yír, Kalám Khudá dí, huddá Bádsháh Dastgír, kaiá Sultán Sayyid Ahmad Kabir, chhitta giddar, kuttílare, barkat Pir Makhdúm Jaháníyán nál khair ú járe.

"I begin first with the name of God, then with the name of Muhammad, the prophet of God, then with the names of the four Khalifas. The word is of God, with the permission of Bádsháh Dastgír (i.e., Shaikh Abdul Kádir Jilání) and of Sultán Sayyid Ahmad Kabir; may the person bitten by a mad dog or jackal recover by the blessings of Makhdúm Jaháníyán.

Charms for crops and cattle.

If a crop of wheat, gram or maize be attacked by insects (*kungi* or *tela*) a charm (*kalám*) is recited to avert injury, or a camel's bone burnt so that the smoke may drift over the crop, a *kalám* being also read. The following charms are in use:—

*Kungi, Kirá, Málá, bakhrá chdre then bhírd,
Hukm Khudd de nál dí hará ate gai udd.*

"Kungi, Kirá, Málá, and Bakhrá are brothers and sisters (of the same family); by the command of God a wind blew and drove them all away." This is spoken over some sand, which is then sprinkled over the crop. The following is recited and blown over the diseased crops:—

*Kungi, Kirá, Bakhrá tariye bhain thírd,
Roti be nimáz dí gzi wá udd.*

"Kungi, Kirá, Bakhrá are all three brothers and sisters; the bread of one who does not pray (*nimáz*) was carried away by the wind." And meanwhile the owner walks round the field, eating fried wheat. If he meets any one while so doing he gives him the wheat, but must not speak to him. When grain has all been threshed out by the cattle the owner digs a trench (*kard*) round it, which he fills with water. No one may enter this circle, which protects the crop from evil spirit. Blight is averted by hanging up a pot attached to a long stick, in a field, the pot being filled with earth from a saint's tomb. In selecting a place for a stack of corn, a pit is first dug and the earth excavated from it put back again. If it exactly fills the pit, the place is unpropitious and another place is chosen. But if some earth remains over after the

pit is full tho corn is stacked and tho grain winnowed there. Many CHAP. I, C.
cultivators set up a plough in a heap of corn, and draw a line Population.
round it with a knife to prevent genii from eating the grain. If
when corn has been winnowed the grain appears less than tho husks,
it is believed that some evil genius has got into the heap and
stolen tho grain and a ram or a ho-goat is killed and eaten jointly
by the farmers to expel it. Such genii assume the shape of ants
or other insects, and so, when the husks have been separated from
the grain, the ground around the heap is swept and no insect
allowed to get into it. When cattle, &c., are diseased; they are
commonly taken to the shrine of somo saiot, and the owner is told
in a dream what means will effect a cure: or the mujáwar of tho
shrine hears a voice from the tomb or the cattle get frightened at
night and run away, in either of which cases it is expected that they
will recover. In the Ubha tho following *mantar* is used in cases
of foot and mouth disease:—

Suranjít de tre bete Dar, Dathar, Buhárá,
Biwi Báí de páp dubban je dhan wích kare pasárá.

"Suranjít had three sons, Dar, Dathar and Buhárá. The sins of
Biwi Báí shall sink her down (i.e., she will be annihilated) if she
lives at all in this world." In the Lamma this disease is called
muhárá and to cure it the shrine of Jetha Bhutta is much resorted
to. If grass does not agree with the cattle the following *mantar*
is recited 7 or 11 times and the *mullah* blows into each animal's
ear:—

Káld paththá palbar wannán,
Zimin wích hik salú upanuán,
Ná kar paththá edá mánán;
Main lhi t-ri zát pichhánín.
Ant nagri, ant g.r.,
Mare paththá te jíice dhor.

If a young tree is peculiarly flourishing or vigorous, it is dedicated to a pír or even called after his name, and offerings are made to it. Villagers often visit such a tree in small groups. Gradually the tree is supposed to be the saint himself and to distinguish it a flag is fastened to it. The pír chosen in such cases is the one most implicitly believed in by the villagers.

The five days during which the moon remains in Kumbh (Aquarius) and Min (Pisces) are termed *panjak* (from *panj*, 5). Among the Hindús, if a person dies in the *panjak*, the following ceremony is performed:—As many dolls are made of cloth or of the *darath* or *dah* grass as there are days remaining in the *panjak*. These are placed in the coffin along with the dead body, and burnt with it. For instance, if a person dies on the 2nd day of the *panjak*, three dolls, and if on the 3rd, two dolls are made,

Charm for
crops and
cattle.

The Panjak.

CHAP. I, C. and burnt with the corpse. The belief is that, if this be not done, as many members of the family will die as there are days left in the *panjak* period. The body of a person dying during a *panjak* is not taken out of the house by the door, but a big hole is made in the wall over the door and through it the body is taken out. The Hindu women wear ornaments on the *panjak* dates, the idea being that they will get as many mere ornaments as there remain days before the expiry of the *panjak*.

Some Muhammadans in villages believe in the *panjak*, but according to them, a person dying in the first or last five days of a lunar month is said to have died in the *panjakān*, and the belief is that five or seven members of the family must then die. The following measures are taken to avert this calamity :—

- (1). While carrying the coffin they sprinkle mustard-seed on the road to the graveyard.
- (2). Blue *polhas* (*potha* are small beads used by girls for decorating dolls) are put into the mouth of the deceased.
- (3). A piece of the *ak* plant is buried with the body.
- (4). After the body is buried, an iron peg is driven into the ground outside the grave towards the deceased's head.

If a person dies during the *panjak* and his relations, being aware of the *panjak*, omit the above ceremonies at his funeral, and deaths ensue in the family, the relations exhume the body. Ignorant people believe that the deceased will by then have grown long teeth and be seen eating his shroud. Some cut off the head from the corpses, while others think it sufficient to drive a nail into the skull. This superstition is only prevalent among a few Muhammadan Jats in the villages—not among Muhammadans generally.

Council of
three un-
lucky.

For three persons to act together as a council or committee is unlucky. *Trehon janīdān di majlis kholti*; i.e., a committee consisting of three members is unlucky (lit. counterfeit).

THE CHRISTIAN RELIGION.

The Christian
religion.

The number of Christians in the State in 1901 was only 83, of whom 6 were natives and the remainder Europeans and Eurasians. There is a Mission School in Bahawalpur administered by the Church Mission Society, Multán, and a yearly grant-in-aid of Rs. 1,200 is made towards its maintenance by the State.

OCCUPATIONS.

Occupations.

Full particulars of the occupations of the inhabitants of the State will be found in Table XVII, Part B. More than three-fourths of the people (77 per cent.) depend for their livelihood on agriculture, and no other occupation calls for any special remark.

The statement below gives the recognized divisions of time CHAP. I, C. among Hindus and Muhammadans, with a brief account of the Population duties performed at each of them:—

Divisions of
time.

Hindus.	Muhammadans.	REMARKS.
1.		Before the true dawn.
2. Poh-phutdi.—Hindus go to their shops.	the RamaRān feasts, and some repeat the tehajjūd prayers. Travellers start on a journey.	
3. Wadde-weld	Subdn (subha), namaz-weld or fajr(1)	Para-phutdi.—Muhammadan zamindars begin ploughing. The true dawn. It is called bhabhdī in the Ubba.
4. Kāndn dehān charkhdī — When the sun (dehān) is as high as the kāndn or arakanda grass, i.e., 1½ yards in height	Kāndn dehān charkhdī	Morning.
5. Dakinen dehān charkhdī	Dakinen dehān charkhdī	Used in the Lammas generally by the villagers.
6. Pahar dehān charkhdī	Pahar dehān charkhdī	... The time when the sun is two lāndas high.
7.	Sehlī dehān charkhdī	One pahar (or three hours) after sunrise.
8. Chādh-weld	Chādh-weld	Sehlī means a camel's nose-string, hence the time when the sun is as high as the length of a nose-string of the camel.
9. Kuldhar	Kuldhar	Used in the Ubba. The people eat stale bread with lassi.
10. Pesh	Peshī or zohar (zuhr)	A little before noon.
11. Dīgar-weld	Asar-weld	The zohar prayers are said between 1 p.m. and 3 p.m.
12. Tarkidin-weld.—Hindus usually say Tarkidin thi-gai(2) dīsu nahin bālā. Evening (tarkidin) has come and the lamp is not yet lighted.	Senh or shdm or maghrab-weld or nīmdshdm.	The asar prayers are performed from 4 p.m. to 5.30 p.m. In summer the asar is said before sunset.
13. Banjān-weld	Banjān-weld or Isha-weld	Muhammadans perform the maghrab (maghrīb sunset).
14. Bamb-weld	.....	Muhammadans perform the isha (the fifth prayer) in the evening after dark up to 11 o'clock at night.
		Prior to 1866 there was a lofty tower in the Police Station of Bahawalpur, and on top of this a drum (bamb) was beaten at 9 and 11 p.m. and at midnight. After the beat of the drum the sentinels mounted guard. These hours were termed bamb-weld, and old people still call them by that name.

(1) Bisfajr=to-morrow morning.

(2) Thi=hi.

CHAP. I. C.

Population-

	Dindús.	Mohammedans.	REMARKS.
Divisions of time.			
15.	Pahar rdt gai	Pahar rdt gai	Three hours after the evening.
16.	Adh-rdt	Adhi-rdt	Mid-night,
17.	Sotd	Kunj-chhor-weld	Kunj means trouser-string. Hence Kunj-chhor-weld is the time when people undress. Sotd is used in the Lamma.
18.	Pahar rdt rahndi.—Literally when one watch (yáhar) of the night remains.	Pahar rdt rahndi	Generally used in villages.

The following phrases also are commonly used.—*Sij jiündá*, a translation of the Arabic phrase ‘Ashshamsu hayyatun’ which denotes the time when the sun has not fully set (i.e., twilight). *Choti te sijj*, when the sun is in its zenith (literally above the top-knot), i.e., noon. *Pachchán*, ‘to-night’, e.g., *Pachchán-ási*, ‘will come to-night’ (*ási*=aregá). ‘Jumarót kadán?’ *Pachchán*’ is a proverb which is used when a man is extremely anxious to find out something to make him understand that the thing which he is so eager to know will be revealed soon. (The phrase literally means ‘When is jumarát?’ ‘To-night’).

Food.

Food.

Two ⁽¹⁾ regular meals are usually taken, one at noon and the second at *ishá* or after sunset. In the hot weather wheaten bread with whey (*lassi*) is eaten at noon and bread and milk (*khír*) at night. If the supply of wheat holds out bread is made of it all the year round, but if it runs short *jawár* or *bájrí* flour is used instead. But little maize (*makki*) is grown in Bahawalpur and there is a prejudice against the bread made of its flour. Bread with *lassi* or *khír* is essentially the staple food of the Jats, especially in the Ubbha. Pulses and vegetables are also eaten now and then, but chiefly in the cold season when turnips, radishes, mustard, &c., are plentiful. Delicacies include *dhoda*⁽²⁾ *ság*, or *dál*, and these are also eaten by townspeople and persons of the upper classes, the *dhoda* being made of *bájrí* flour. Villagers also eat *dál* or gram and *másh* mixed, pumpkins (*kaddu*, *tori*), and colocynths (*karela*), which all grow in abundance. *Chopri-roli* or bread spread with *ghi* is only eaten by the well-to-do, while the addition of sugar makes a food of surpassing richness:—

Jo kare shakkar te gheo,

Nán kare mán te nán kare pec.

“What sugar and *ghi* can do, can be done by neither mother nor father.” Rice is grown in several parts of the Lamma and from it *sáriándá* *dhoda* or rice-bread is made. Fish too abounds in the Khánpur and Sádiqábád illúqas and are much eaten by the Muham-

madans, especially in the winter months. A Lamma host will say : CHAP. I, C.
 "máni machhi húzir he," "leaves and fishes are ready," but a host
 in the Ulliha says, "dál ság or dhoda ság húzir he," i.e., "pulse
 and vegetables or bread and greens are ready". In the Lamma
 the date (*pind*) is an important article of food, and there is a special
 name, *khajji-di-fasli*, for the date-harvest. The people remain in
 the palm-groves for days together during this harvest in the hot
 season, subsisting on the fresh fruit, and in the winter dry dates
 are eaten. Meat is only used on festive occasions.

Population.
 Food.

Tobacco is very commonly used, especially by the Jats and
 other cultivators. By villagers, especially Hindus, dry *kakkar*
 or *Kandhári* tobacco is used, while townspeople smoke *guráku*, or
 tobacco mixed with treacle, *ráb*. Snuff is also used in the Lamma.
 The older villagers eat opium and some 20 per cent of the people
 drink *bhang*, but the use of drugs is mainly confined to the wealthier
 landowners and is rare among the poorer cultivating classes. The
 Wattús and Joiyas of Minchinábád Tahsil abstain entirely from
 opium, though across the Sutlej their neighbours in Montgomery
 are great consumers of the drug. The Muhammadians of all classes
 abstain from liquor, the use of which is confined to the Hindus.

Tobacco,
 drugs and
 liquor.

The Revenue Officers of the State in consultation with the Cost of
 landholders have made the following estimate for food consumption : living.

One man in one day consumes :—

Flour ...	$\frac{2}{3}$ to $\frac{4}{5}$ ser.	Lassi or milk ...	from 1 to 2 seers.
Pulso ...	2 chhítaks (or sháraks).	Salt ...	9 máshas (or $\frac{3}{4}$ of a tola).
Ghi ...	$\frac{1}{2}$ chhíták.	Red pepper ...	6 " (or $\frac{1}{2}$ tola).
		Vegetables and miscellaneous,	

Calculated on this basis the yearly expenditure of a man works out thus—

Article of food.	Required daily.	Required for year	Rate per rupee, in seers.	Total annual expenditure.
Flour	$\frac{2}{3}$ to $\frac{4}{5}$ ser.	6 mounds and 3½ seers.	18 seers per rupee	Rs 15 a. 3 p. 7
Pulso	2 chhítaks	1 mound and 6 seers	15 seers	3 1 0
Lassi or milk	1 ser.	9 mounds and 5 seers	16 seers	21 9 0
Ghi	$\frac{1}{2}$ chhíták	11½ seers.	2 seers.	5 11 0
Salt	9 máshas	Approximately 5½ seers.	9 seers.	0 5 0
Red pepper	"		2½ "	0 8 0
Vegetables	"	"	"	0 12 0
Our, shallot, parched gram, &c.	"	"	"	4 0 0
Total	"	"	"	51 1 7

CHAP. I. C.

Population.
Cost of
living.

This gives a monthly expenditure for a man in average circumstances of Rs. 4-4-1, but a poor man of course spends less, and women and children naturally require less food. Fuel is not included in this estimate as all that is required is obtained without cost, cow-dung being largely used in some parts of the State, for instance, in the Cholistan Tahsil.

DRESS.

Men's dress.

The head-dress of a Muhammadan in the towns usually consists of a *patka* or turban made of *khásá* or *malmal* (muslin) from 10 to 15 or even 20 yards in length. Indeed it is often said, though with some exaggeration, that turbans two *tháns* or 40 yards in length are worn. The turban is twisted like a rope before it is put on, and this is the fashionable head-dress, the *shamlá* (or tail of the turban) being very short. Some people wear a *chaukanni* or peaked *topi* or *top* (cotton cap) under it, whether it be the hot or cold season. The turban is worn in this manner by the Dáidpotrás, Baloches, Patháns, Sayyids and Quraishis and by the Jóiyá, Wattí, Dáhr, Lár and other Jats. Ordinary Kirárs wear a cap of linen (*lathá*) *khadar*, muslin or *khásá*, but the so-called *Mahátás*, who live in the towns and who are wealthier, bavo a kind of head-dress called *págrí*, which looks at a distance like a Pársi cap. It is only from 5 to 9 yards in length and is tied in a peculiar way. Muhammadans in villages when buying cloth for a turban are careful to the length, and must purchase an odd number, 9, 11, 13, or 15 yards, of material. In the Lamma, especially in Khánpur and Sádiqshád *ildágas*, the Cháchránwálí *topi*, or hat, is worn by many Muhammadans, mostly by the followers of Khwája Ghulám Faríd, the late Sajjádnashín of Cháchrán and P'r of the late Nawáb Sir Sádiq Muhammad Khán IV. This hat is made of calico or some richer material thickly quilted with cotton. It is about 15 inches high and shaped like the dome of a mosque. The weight is nearly a *ser*. In the Ahmadpur and Bahawalpur Tahsils the Diláwari or Deráwari *topi* is often worn. It is circular in shape with a flat top and is richly embroidered. But in the hot season Muhammadans in the towns wear caps of *doria*, *jáli*, *tálátaín*, muslin or other fine stuffs. These caps are made long so as to confine the hair and fall over in a fold, *chanda*, on one side, and young men wear them with a border of gold or silver lace. In the villages Muhammadans wear hats of cotton, shaped like the Cháchrání hat, and a twisted turban. In the Ubbha a young peasant does not wear a *patka* till he is 20 years of age, and until recently a youth was not allowed to wear it unless he had committed a theft and succeeded in escaping detection. In the towns both Muhammadans and Hindús wear the *chola* or *kurtá*. Villagers wear nothing but an *angrakha*, here called the *chola*, leaving the chest and abdomen exposed. Hence in the cold season fires are lighted in the *dálán*, in which a square pit is dug and lined with bricks, for warmth in the mornings and evenings.

Muhammadan women usually wear a *ghagra* (long flowing CHAP. I, C. etticoat), a *chola* (bodice) and a *bochan* or *dopatta* (scarf). In the Ubbha, however, the *majhla* (cloth tied round the waist) and *holi* (small bodice covering the breasts in front only) are more common. In the Lamma, the *suthan* (trousers) is worn by women of Baloch tribes. Hindu women usually wear the *chola*, *ghagra* and *bochan*, or else the *suthan* with a *ghagra* over it. Their clothes are generally of more expensive material than those of Muhammadan women. They wear much more jewellery too, the *Kiraris* of the Lamma being specially remarkable for the size of their *karis* (ankle ornaments), which often weigh several seers. Muhammadan women can afford, as a rule, few ornaments, and these frequently consist merely of silken threads (*tukmas*) and necklaces made of rupees strung together (*duden* or *hamail*).

In the Ubbha the *kannewáli* shoe, which is made in two parts sewn together under the hollow of the foot, is worn. In the Lamma are several kinds, e.g., *sádi*, *bandáti*, i.e., of broadcloth, *Reshamibútewáli*, *kalábattu-wáli*, and *chau-goshi*. Of these, the *sádi* or plain may be either *ultáwín* or *magziwáli* (or *zih-uáli*); the second is an embroidered shoe, and may be *chau-goshi* or *derh-beli*; the third is worked with silk thread covered with gold or silver in five patterns,—(1) *Gul-wáli* (or having one flower only), (2) *Sarú-wáli* (or having cypress), (3) *Sat-gulli* (or having 7 flowers), (4) *Derh-beli* (or having $1\frac{1}{2}$ *bel*; *bel* means a creeping plant, here therefore metaphorically means flowers worked on a shoe), and (5) *chan-háshi*.

Shoes.

The Baháwalpuris are West Punjab in general, 1 Baloches and Michlis (of to cut the hair. Curly hair and the longer it is the more).

The hair.

Of late the State officials have begun to dislike wearing their hair long, owing to the Nawâib being averse to the old fashion, and not a single *Durbári* can consequently be now seen wearing long hair.

The whole body, but more especially the head, is constantly oiled, and there is a class of men who are experts in rubbing oil on the body and make their living in this way. It is thought that in such a dry climate the head must be kept oiled to prevent head-aches, and so the oil is rubbed on to the forehead, into the orifices of the ears, and on the neck and shoulders. In the cold season the body is rubbed with oil in the evening and a bath is taken next morning. In order to get rid of the oil, which permeates the clothes, a kind of yellow ochre, *met* or *Multáni* earth, is used, and the proverb runs:—

Tel Pana.

Az barde talb-i-siflá, siflá wá báyad farist,

Khák chún dar ear fitad az khák mi-áyad burún.

"Set a mean person to catch one who is mean, for when dust falls on the head, it only comes off with dust." After bathing

Population
Women's
dress.

CHAP. I. C. young men, both Hindús and Muhammadans push the hair back and upwards, in order to make it curl, and scented oil is often used, though in the villages the common mustard oil, *ussún* or *táramíra*, is used with the idea that an oil which does not cause a burning sensation is worthless. Such is the importance attached to the uso of oil that a bridegroom has to promise the bride a fixed allowance, called *tel-met*, for her purchases of oil and earth. And when there are illuminations at the capital of the State the Jats steal the oil from the lamps with the remark ' *sarkáron tel mile tán jutti wich pá ghinnien*, i.e., if oil can be got from the State it should be taken home somehow, even in one's shoes.

Dwellings.
Muhammadans.

Tel Pana. The houses of even well-to-do Muhammadans are generally *kacha*, rarely *pakka*. Those belonging to the better classes usually have a *deorhi* or entrance room opening into a walled passage which bars the direct way into the *sahn* or courtyard, thus securing its privacy. Crossing the courtyard the main building is reached. This consists of a verandah, *dalán* or hall, and two *kothis* or apartments, one on each side of the latter. Behind is a yard or open space (*galli*) fenced by a high wall. This yard as a rule faces the south in order to give a free passage into the house of the south wind which generally blows in Bahawalpur. The houses of the poorer Muhammadans in towns are similarly built, except that they are usually made without the *deorhi* and the *galli*. As a rule they are all *kacha* and frequently tumble down on the rare occasions when heavy rain falls in the State. In the villages the houses of Muhammadans are generally merely huts made of *kand* reeds and are called *sahal* or *sahl khassi*.

Dwellings:
Hindus.

The Kirar class generally live in *paka* houses of several stories, but the rooms are mostly low, narrow and ill-ventilated. The poorer Hindús nearly always live in *kachó* houses of mud, rarely in reed huts.

Furniture
and utensils.

The ordinary furniture of - or *parcha* (a piece of matting f some *khats* or *manjis* (sharp (matting), a *tamálu* or *badhna* : - a *kira* reeds), *gindi* (life), a *tong* or *pítár* (a circular basket for holding clothes), a *píngha* (swing) for the children, a *panhgúra* (cradle) and a *ghalotí* (large earthen bin for holding grain). Hindús generally possess as well a *dol* (bucket), a *gávar* (pitcher of brass), a *waltoha* or *waltohi* (a large brass jar), *gaduá* or *gadwi* (a small brass jar) and a *karhái* (an iron pan). In addition the utensils in an ordinary house would comprise a *dhákwan*, a large basin with a cover, one or two bowls, called *chhanna* in the Ubbha and *mungar* in the Lamma, and an iron pan or *tawa*. The earthen-ware would include several pitchers, *dillas*, cooking pots, *hándis*, and a *chati* or large pitcher used for curdling milk, or for churning. Cows are milked into a *doháwa* or *dola*, in

which milk is also curdled. In the Lamma this is called a *matti*. CHAP. I, C.
Population. Grain is kept in a large jar, or *jhallar*, or a small one, *jhānula*, and flour in a *matka*, while dengh is kneaded in a *kunali*. Wooden utensils are the *doi* or ladle, *gharā-wanj* or stand for the water pitchers, *madhāni* or churning stick, *mandhā* or mortar for grinding pulse, *kanwa* or vessel in which whey (*lassi*) is drunk, *ukli*, mortar, and *mohla*, pestle. The *tanguā*, a hanging rack for the earthen-wares, is made of rope. *Amām-dasti* is a small pestle and mortar for spices. All the above articles would cost Rs. 15, or Rs. 30 at the most.

FUNERAL CEREMONIES.

After the funeral the brother or other near kinsman of the deceased gives a supper to the bereaved family, which is called "kaure watto di roti," "mundar chor," or "mūnh chhor." Funeral
ceremonies:
Michamma-
dans. In the deceased's house fire is not kindled (for cooking purposes) for three days. On the third day the ceremony of "Qulkhāni" is performed, i.e., verses of the Qurān are recited for the benefit of the deceased's soul, and a new dress is made and given away in charity in his name. If the deceased was a female some ornaments are also given. On this same day the lawful heir has to put on a *dastār* or turban, and his friends and relations give him one or two rupees each. This is called "pag (turban) da rupia." Verses of the Qurān are usually recited on the seven subsequent Thursdays. The *chalīha*, the feast given on the 40th day after death for the benefit of the deceased's soul, is customary only in the Ubbha and not in the Lamma. Bread is given daily for 40 days in alms, and every evening a small *khumra* or goblet of *sharbat* and a loaf with *ghi* and sugar on it are sent to the *mullah*'s house, but it is essential that they should reach it before sunset. This is called "sijj-karakka," and the woman who first cooks it must continue cooking it for the whole 40 days. In the Uhhla the people also observe the *ikihā*, which is a feast given to the brotherhood on the 21st day after the death.

If a child of less than six months dies it is buried under a tree, and a cup of water is put beside the grave at its head. A child over six months but under five years of age is buried or thrown into a river. Persons more than five years old are burnt, the bones being thrown into the Ganges and the ashes into running water. Those who cannot afford to go to the Ganges cast both bones and ashes into the Ghārā or Indus. When a man's body is burnt all his sons shave the head, moustaches and eyebrows, and the eldest son performs the *kiryā karm*. The family in which a death has taken place is held to be impure for 13 days, and other Hindus do not eat or drink with any of its members. The impurity extends to all the descendants of the common ancestor for five generations. After the 13 days the members of the family remove this impurity by bathing, by washing their clothes or putting on new ones, and by re-plastering their houses. A person affected by the *bhit* or impurity is called *bhittal*.

Funeral
ceremonies:
Hindus.

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Population.
Death super-
stitious
among Hin-
dus.

When a Hindu child dies its mother takes hold of its shroud and pulls it towards her, in order that she may thereby get another child instead of the deceased. After burying a child the relations bring leaves of vegetables (*sig*) and put them in the lap of the mother, with the idea that she may continue fertile and get another child. If a child aged 4 to 6 years who has a younger brother dies, the parents take a red thread, touch the body with it and then fasten it round the leg of the younger boy, and it is not removed until he has passed the age at which his elder brother died. This thread is called *lakh*. When an old man dies leaving grandsons and great-grandsons his relations throw silver flowers (shaped like *chamla* flowers) over his coffin. People take these flowers and put them round the necks of their children, hoping that they by wearing the flowers may live as long as the deceased did. If the husband of a young girl dies his ashes are wrapped in a cloth which is put round the widow's neck in the belief that she will pass the remainder of her life in patience and resignation. If an infant, whose parents are greatly attached to him, dies and another child is subsequently born to them they are careful not to make any show of affection for it. Thus if on the occasion of the deceased child's birth they distributed *gur* or sweetmeats they now distribute onions instead.

AMUSEMENTS AND FESTIVALS

Amusements
and festivals.Fairs. Mu-
hammadan.

Amusements in the State may be treated under four heads: (1) fairs; (2) sports and games; (3) children's games; and (4) miscellaneous amusements. As regards the first Muhammadans have no fairs except the Urs or semi-religious ceremonies observed at the shrines of deceased *pirs*. A list of these is given below:—

LIST OF THE MUHAMMADAN RELIGIOUS FAIRS OF THE BAHAWALPUR STATE.

1	2	3	4	5	6	7	8
Name of fair.	Name of fair.	Where held.	Why held.	Date.	Duration of Fair.	Estimated attendance	REMARKS.
Mohinhaind	Pir Muhammad ..	Kasimia or Sadikpur.	Pleasure fair ..	10th to 12th Sudi Chet.	3 days ...	5,000	Pir Muhammad, a Baloch, was alive in 1837 when Shah Shujá and the British Army passed through Jhâwaipur territory towards Kabul. The Shah is said to have paid his respects to the Pir, and begged him to pray for the victory of his arms in Afghanistan. Camels are very largely sold at this fair. The first mela was held in 1873.
"	Ranjan Din, Nas. Muhî.	Gangpur ..	In honour of the shrines.	14th Sudi Chet ..	One day ..	3,000	After attending the Pir Khâla fair the people forthwith gather in a body at this shrine
"	Sheikh Wahab ..	Sheikh Wahab ..	To show the Webb or coat of the Prophet.	9th Zulhijj	One day ..	8,000	See Jutta of Shaikh Wahab (Religious Life).
Khalpur	"	Nor Chashifia ..	To celebrate the Urs or anniversary of the holy Kharan.	1st to 3rd Zulhijj	3 days ..	5,000 to 7,000	In certain years there is on immense attendance. See Religious Life.
"	"	Gra of Khawâjâ Nor Muhammad Saib	"	"	"	"	"
"	"	Pir of Shaikh Shahi Sahib,	Mari Shaikh Shah To celebrate the anniversary.	13th to 15th Rajab	3 days ..	Nearly 2,000	See Religious Life.
Bahawalpur	"	Gari Shah and Chhatan Ld.	In honor of the shrines.	Begins on 15th Sodi Hsc.	3 days ...	Nearly 2,000	The fair is common to both the shrines on account of their contiguity.

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Population-

Fairs : Muhammadian.

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Population.

Fairs : Muhammadian.

LIST OF THE MUHAMMADAN RELIGIOUS FAIRS OF THE BAHAWALPUR STATE.—concluded.

1	2	3	4	5	6	7	8
Name of fair,	Name of fair,	Where held,	Why held,	Date,	Duration of Fair,	Estimated attendance,	Remarks.
Bahawalpur	Akhil-e-un-Sale	Gohk Jhokha or Khankah Sharif, etc.	To celebrate the 5th to 7th Rabi-ul- Akh.	3 days ...	8,000	Two miles from Samana station.	
"	Ramint	Bahawalpur ...	To enjoy the Ram- hat or new year's day.	No any date when the Ramhat is,	3 or 4 nights	3,000	A purely Muslim fair. Very de- voted to Amusement.
"	Zabite Vir *	Marmian, Waziran, 3 miles to the east of Bahawalpur.	To obtain the bless- ings of the Pir.	Every Friday ...	"	1,000	"
Ahmedpur	Sher Shah Rayyid Jalki,	Uch ...	Ura and a general fair.	Last week of the month of Chet.	Nearly a week.	50,000	Res Religious life.
Khanpur	Jetha Shattas	Talaywala ...	In honour of the shrine,	First 2 Sundays of Chet.	3 days ...	1,000	Res Religious life.
"	Shalikh Akbar- Natal,	At shrine near finals Jakkot Khan,	In honor of the shrine,	First three Mon- days of Chet. On each Monday.	3 days ...	4,000	Res Religious life.
Seddikond	Pir Wall Muhammad- nud Sultan,	Badli ...	In honour of the shrine,	Each Monday and Friday in the month of Chet.	Altogether 8 days.	5,000	"
"	Pir Mdin Nawab	Sangarpur ...	In honor of the shrine. Also a general pleasure fete.	On first Thursday and Monday in Chet.	3 days ...	5,000	Wrestling matches and tent- pegging also take place.

* In February 1902, a Jat, believed to be an ascetic, reported before Shah that a holy saint had appeared before him in a dream and said that his tomb was buried in the spot, and on removing the sandal it was found that a skull, which was found to be that of a saint, was found.

Note.—Other fairs on a smaller scale are also held at Pir Khalis, Khatripur, Jhangian, Dastkhalia and Khan Bela and Insha-walpur.

The Hindús of the towns hold fairs on their festive occasions such as, Bisákhí, Dusehra, Sambat, etc. In the country similar fairs are held at these times but on a smaller scale. Those celebrated at the capital of the State are alone worthy of mention. These fairs take place principally by night, the common reason given for this being that it is only in the night that the Hindus can spare leisure from their moreantile pursuits. *Denh kon hatti, rát kon mela* (shop-keeping by day, sport by night) is a well-known proverb to illustrate this. The principal Hindú fairs are : (1) The *Purannáshí*, held on the 31st day of Kattik, to celebrate the last day of the Hindus' year ; (2) The *Bisákhí* is held on 1st Chét to celebrate the new year ; (3) The *Sambal* to celebrate the 1st day of the Vikarmaditya year ; (4) The *Játra Bij*, held on the first Friday after the Holi festival, to celebrate the birthday of the Darya Sahib (or Darya Devta) ; (5) The *Nand Lál Akádshi*, held in Jeth or Hár ; (6) The *Pardakhanán*, held nine days after the Dewáli festival ; (7) The *Gop Ashámi*, held one day before the *Pardakhanán* and devoted to kite worship ; (8) The *Sukhrám Dás Thakkár*, held on the last Sunday of Sáwan and again on the Sunday after the Dewáli, at the tomb of Sukhrám Dás, Thakkár, near Bahawalpur ; (9) The *Dharmásál Sewa Panthi*, held on the last Friday of Sáwan ; (10) The *Narsingh Chaudas*, held in the sarai Bhabhran on the 14th of Jothi, in honour of Harnákash and Narsinghji ; and (11) The *Ram Naumi* on the 9th of Chét to celebrate the birth of Rája Rám Chandar.

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Population.

Fairs:
Hindu.

The principal sports and games of the State are :—(1) Wrestling ; (2) *Shatranj* or chess ; (3) *Chaupat* or *Chaurpar* (a game played with dice) ; (4) *Tásh* (playing-cards) ; (5) *Ikkí-pur* (a gambling game played with cowries) ; (6) *Kabutar bází*, rearing or keeping sporting pigeons with which contests are held, the owners trying to entice away each other's pigeons ; (7) *Jatáme* (or *mirhon*), *da shikár* or pig-baiting ; (8) *Nali pagran* (*nali*, a wrist, and *pagran*, to hold) ; (9) *Mallhan* (a kind of wrestling in which the performers try to pull their rivals to the ground by tugging cloths wrapped round their waists) ; (10) *Danda pagran* (*danda*, a club), a game in which two sit facing each other holding a club between their feet, and each tries to wrest the club by pulling it with his hands ; (11) *Panja pagran* (*panja* the hand and five fingers), a game played by interlocking of fingers ; (12) *Kaud-kabaddi*, the well-known game of the Punjab, deriving its name from the two words uttered by the players when playing it ; (13) *Waryá*, a game like the English "prisoners' base" ; (14) Horse-racing ; and (15) *Saunchi*, the universal Punjabi game : it is played in the State by the people of the Ubha.

Sports and
games.

with small balls (generally coloured) of wood (*chidde*), or with marbles

Games of
children.

**CHAP. I. C. (goli); (5) *Gerian* or *Gedian*, played with small pieces of wood; (6) *Population.* *Khalle-jhāp*, a game like "rounders", played with a shoe by boys
Games of children. riding on each other's backs; and (7) *Munārpata*, a game played within a circle drawn on the ground with four spaces marked inside it: a boy with a whip pursues the other players, who, in avoiding his blows, must not cross these spaces.**

Miscellaneous amusements. The principal miscellaneous amusements are:—(1) *Sáwan-mandana*.—Every Sunday in the month of *Sáwan* the Hindus of Bahawalpur assemble on the banks of canals and there bathe and feast and make merry. Similarly, on the Fridays of the same months the Muhammadans gather at the canals and bathe and feast. This is called *Sáwani-mandana*. A similar celebration takes place after a shower of rain during the monsoon: (2) *Jhúmar*, a kind of dancing performed on marriage and other joyful occasions by rings of men (*jhumar mardawīn*), or of women (*jhumar zulawīn*), or of both (*ihumar rulawīn*). It has various forms, such as *sádi*, *sáktianwali* or *Uhjej*, *bitháwīn*, *sidi* and *pherwīn*: (3) *Dharál*, a singing and dancing game, common in Multanabab only: (4) *Chíndni da gáwan*, singing of songs in the open air on moonlight nights by girls of the *Ubha* villages: (5) *Bujhárat*, asking and solving riddles by the village girls in their houses by night.

NAMES AND TITLES.

Ordinary names The names of Muhammadans generally begin with *Muhammed* or *Guldm* and end in *Khan* or *Bakhsh*. The names are mostly those of the saints in whom the people believe, e.g., *Pir Bakhsh*, *Ghulám Fakhr*, *Gulám Farid*, &c. As a distinction in social status a *Dádpotra* and a Pathan are called *Khan*. The *Kehání* scion of the *Dádpotra* clan is addressed as *Wader* (big person). A Baloch or a Mâchhi *râis* is called a *Sardar*. A *Sajjâda* of a shrine is called the *Mîmâ Sâhib* or *Hazrat Sâhib* and his collaterals *Sâhibzâdas*, by which last title the relatives of the ruling chief are also addressed. The big landlords in the Lamma are called *Rais*. The Hindus have generally *Râm* or *Mall* after their names. A Hindu of ordinary status in State service is called *Lâl-ji*; if he reaches a high position such as that of *Tahsildar* or Magistrate he is called *Maht*, and if still further advanced *Diwân*.

Noteworthy peculiarities. The Hindu women do not call by name their husbands, mothers-in-law, elder sister-in-law (*jithâni*), elder brother-in-law (*jeth*), father-in-law and other elder members of the family of their husbands. They call them by some particular signs or by saying "father of so and so," "mother of so and so." Similarly, no Hindu woman would call by name any senior male member of family after his death. Again, no Hindu calls by name on the god Hanúmán from morning till noon. If necessary he would call him *Mahibîr*, the idea being that the god is always asleep from morning till

on. If a child is born to a Hindú in his old age, or if all of his children have died in their infancy and another child is afterwards born, he gives a contemptuous name to the now-born infant, such as, if it is male, *Khota* (ass), *Daddú* (frog), *Tindon* (a worm-dung), *Dallá* (go-between), *Makaura* (insect), *Chúkra* (a swooper), *húka* (a rat); if a female, *Ha-ní* (a dove), *Chúhri* (sweepress), *kiri* (a sparrow), *Billi* (a cat). Such names, it is believed, save children from the evil influence of heaven and the genii.

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Population.

Noteworthy
peculiarities.

PROVERBS.

Hindus and Muhammadans have various proverbs against each other, thus:—A Ját, complaining of an exorbitant rate of usury, extorted by a Jídr, will say, even before a court: *Bhed mil te ulth jhúnga*, i.e., the principal is a sheep and the interest a camel. About a Kirár who is in appearance a *bhagat* or virtuous man, but who is of a cruel disposition, it is said:—*Dand qasdi, múnkh bhaglá* ‘‘f a butcher.’’ Hindus remark of him, *Hikke te Jummarát*. ‘The night as a barát, when suddenly Jummarát’ (Thursday) ‘falls upon them’—Thursday being the day of general begging and charity-receiving on the part of the poor. Kirárs consider agriculture a troublesome occupation and say:—*Jinhán jutté khúh, sukh na sutté rúh*. ‘Those who work well do not sleep undisturbed.’

Proverbs:
Hinda and
Muhamma-
dan.

Certain tribes and occupations are in general looked down upon. Thus there is a saying about Sunárs and Kalális:—*Áse pásé weswá tha thákhar suniád*, *Tinon mil na hunde te bánder, báz, káldi*. ‘A thág, thákhar and sunár like a monkey, a hawk and a Kalál cannot be faithful, i.e., trustworthy friends.’ So, too, it is said:—*Pioli chárhe shikár te Rabb khair guzré*. ‘The weavers have gone abunting, may God prevent evil.’ *Mulla na Qázi thatthí wass, á murádi*. ‘If no Mulla or Qázi live in a village all goes well.’ *Jat kunní chat* ‘Jats lick cooking vessels.’

Proverbs
against parti-
cular persons
and tribes.

Some names are looked on in a bad light, e.g.:—*Hári, náláiq ddrhí*—‘Hári is a bad lot; *Manghí te Jiwánán, kujh nahín thiwanán*—‘Manghú and Jiwánán cannot do any task whatever;’ *Tárá, pakhi térá*—‘Tárá Chand is a savage;’ *Sáin margeo nem te nán Nathá Senhá*—‘His master died and he began to call himself Natha Singh;’ *Bothá budde, Kuddan kudde, Khota kháuce gotá*—‘Botha Rám deserves to be drowned, Kuddu Mal will jump about and Khotá Rám will be drowned;’ *Jurinán, kachh-karmán*—‘Jurnáma (a proper name) is like a tortoise;’ *Nanúñ qíá Multán, na enon ne, na onon in*—‘Nanúñ Mal went to Multán, he neither took a present from this place nor brought one back;’ *Aya Alián Abulkhair, múnkh lála te níle pair*—‘Here comes Mián Abulkhair with a black face and blue feet’ (a curse); *Sir te chábreh, Basanta hori áe*—‘Basanta ji is come back with an empty basket at last.’

Opprobrious
names.

The following proverb is used of a *múnkh*, or—*bahú* (son’s wife) who is apparently foolish but who really intends to deceive:—*Sas Lolen chorí dián, mánkh níl marchán wátá de*—‘I have stolen másh (a kind of pulse) from my mother-in law and want it to be exchanged for pepper (i.e., for a more precious article!). About a woman destitute of manners it is said:—*Áp kochaiji tekhre dho*. ‘She is herself a slut and blames the courtyard;’ (A bad workman quarrels with his tools) *Ait koyi te púrab epheri*. ‘She always wears fine dress, but is naked on a festive day.’ About a woman of notorious character it is said:—*Áp hore farakí*.

Proverbs
about women

CHAP. I. C. *kaun lāwe phakrī.* ‘If shu bo of good character, who is there
Population. blame her.’ About a woman who is loved by her husband it
Proverbs said:—*Shoh de man bhāni, te kamli bhi siāni.* ‘A woman whom her
about women. husband loves is reckoned wise though she may be a mere fool.’ About
woman whose husband is not pleased with her but who demands far
from him it is said:—(a) *Miān mūnh nā lāe, bibi shakar wanlde,* (or)
Oh nak kappan kon phirdā he, oh akhendi he bula gharā de. (a) ‘The
band does not touch her and she is distributing sugar,’ (b) ‘The husband
trying to cut off her nose, and she asks him to make her a nose-ring.’
considered wise to rule women with an iron hand, and there is a popular
saying:—*Ghore kon tallā bhallā, Ran kon khallā bhallā.* ‘Talla (a kind
of grass) suits a horse and heating with a shoe a woman.’ About a woman
who is not on good terms with her husband’s people it is said:—
peke nere, sācariān nāl khare (or) *Jende peke nere, perān nāl khare.*
woman whose parents’ house is close to her husband’s is always quarrelling
unreasonably with his relations or is striking her foot while walking
with a view to pick a quarrel. About a woman who frequently visits
parent it is said:—*Dhaindi paundi pekiān de haddi.* ‘Whatever
happens she must go to her parents. A woman usually treats
relations on her parents’ side more indulgently than those of
husband, and there is a well-known saying:—*Ayā lunj wal da* *Shatak man pakkā,* *Ayā pag wal da sakku,* *Tarak man p.*
‘When a relation on the parent’s side comes she at once cooks b
but when one on the husband’s side comes she will only cook it wet
(i.e., reluctantly).’ About a bad tempered woman it is said:—*Pare d
māre, Kolon di qā sāre.* ‘When at a distance she displays much
but when you get close to her even the air breathed in passing her
Women are supposed to have less affection for their own kinsfolk than
strangers. Accordingly it is a popular saying:—*Apniān nāl tel, pr
nāl mel.* ‘She is an enemy of her own relations but a friend of strangers.’
Women as a rule are considered to be of feeble understanding, as
is commonly said, ‘*Ran dī mat khuri wish.*’ A woman’s wisdom is in
heels.’ Speaking of the pretended mourning of women the people say
Ran gai sitip, duā of the pretended mourning of women the people say
and lamented the death of her own deceased relations.’ A woman of good
character is spoken of as the *hībi sāni* (gentle mistress), or, *Sitā ra*
(chaste, like Sitā), death of her own deceased relations.’ A woman of
character who pretends to be of as the *hībi sāni* (gentle mistress), or, *Sitā ra*
Sitā-Satti. An outspoken wife of Rāja Rām Chandra, but a woman of
without being attended to, is to be of high moral character is nicknamed
and garrulous woman who would try to be heard or cured for, by those present is opprobrious
styled as the *phatokān.*

Benedic-tions.

Generally speaking Hindoo persons of rank as well as Muhammadans are sub-
flatterers. When meeting a person of rank they invoke blessings on him
such benedictory phrases as:—*Jind piā jiūen.* ‘May God bless yo
Shālā bhalā thiwi. ‘May God bless yo
Jind piā jiūen. ‘May you live long.’ *Waddi ārjā, thiwi.* ‘May you
have a long life.’ *Shālā tāriān iitti thiūen.* ‘May you be like (pros-
perous) the stars.’ *Jithe pair houi, uthe khor houi.* ‘May your feet
attended with welfare.’ *Sohni sihat houi.* ‘May you enjoy sound health.
Jīcen houen. ‘May you live long.’ *Lakhūn te qalam houi.* ‘May you
pen be over millions.’ *Dushman da icān khāli jāuf, dushman radd hoi.*
‘May your enemy’s attack never succeed against you and may he come
nought.’ *Bachriān de shohr thiūen.* ‘May you have as many sons as
may populate cities (i.e., a large number of sons).’ *Shālā ghot thiūen.*
‘May you become a bridegroom, i.e., may you be married.’ This is ad-
dressed to youths. Addressing the Nawāb they say—*Motiānulā Rāj*

t di bādshāhī housi. 'O Pearl-wearing Nawāb, may your kingdom be CHAP. I, C. of health.'

Population.

Although everybody admits that generosity and hospitality are qualities, yet if any one who spends more than he can afford or tries to pose as a very rich man or is self-conceited, he becomes the subject of the following sayings:—*Ghar gheo nahin te phulke shokh pakaiwin.* 'He has ghi in his house, but orders his wife to make the bread red in ghi. *a manjhon nangi, dhi dā nān bushkā.* 'The mother has not sufficient cloth to cover her nakedness, but her daughter's name is bullock of hers.' *Ghar na pakkhan chātiān, te bāhī chiman go!* In his house has no bread to eat while he himself is walking outside in gardens. *ar Mochiān da dhaj Pathānān di.* 'His house is like that of a shoemaker and he displays the pomp and magnificence of a Pathān.' *Jāt di nmi, Khuājā Khiz di dohtri.* 'She is a tortoise by caste and says it she is a grand-daughter of Khuājā Khizr (a sea deity, a prophet according to Muhammedans). *Ghar wich ālā nahin bad hazni dā khalal.* He has no flour in his house (i.e., he is too poor to afford daily bread) but complains of indigestion.' *Oh uelā nā sambhāt, jadon chabenda hen holiān di dāl?* 'Have you forgotten the time when you lived upon am-paleo?' *Mān jainhdī ganji, sal ghore asbābi.* 'Her mother is bald-headed and she has seven horses laden with baggage.' *Qabr kuttē di, silēf mashrū.* 'A dog's tomb with a silk covering.' *Akkī labbhe nā nān chirāgh Shih.* 'He is destitute of eye-sight but his name is Chirāgh Shah (chirāgh means a lamp.) About a person who very strictly observes chhot (literally touching which is considered to cause impurity) is said:—*Ghar mochiān dā, nen dharmśāl.* 'The house belongs to law-makers and its name is dharmśāl (a Hindoo temple). Hindús strictly abstain from touching hide, &c. *Peo na māri tukkal, puttar tir aindās.* The father never shot a reed stalk and the son is an archer! *Jam na hati, kaure tel.* 'Nothing good has fallen to his luck since birth, hot till he boasts.'

The people use the following proverbs about the authorities and their behaviour:

Seven Proverbs about Govt. officials.

penalties of the law have had no effect! *Dūdhs nā wapār, denhiān phindian Shah.* 'Have dealings with a mighty person (no officer) and you are safe to lose.' *Riyāsat kiyāsat.* 'Ruling is wisdom.' *Sipāhi di agārī ghore di pichhāri.* 'It is not safe to go in front of a policeman or to go to the back of a horse, for you must receive a kick.' *Jhar di dhup gharib dī chup, gardan di muk, sur dī gut.* 'The sunlight after the rains when clouds altogether disappear, the silence of a person oppressed by an official, a fist on the neck and the onset of a boar are too severe to be borne.' This proverb is used when a person does not meet justice. *Samān nīt sāvāyā, jende karmen ayā.* 'He is the favorite of the rulers.'

This proverb is andhd. 'This to a sipāhi or "Salutations"

are made to the authorities, but all such respect is fruitless.' This is used when an officer does not listen to the repeated solicitations of a candidate for service. *Tatā Riji, tatā parji* (Like master, like man). 'The subjects are the followers of their rulers.' *Phiphār na goṣṭ Dāsht na Baloch,* hākirs na doet. 'The langs are not flesh, Dāsht is not Baloch, so a ruler

CHAP. I. *C* is no body's friend. This proverb is used to denote the infidelity of the Population. authorities. *Kandhi te wasna, te Khuáje nál wair.* 'While living on the bank of a river it is not proper to be inimical to Khwája Kbzr.⁽¹⁾' This

Proverbs about Gov. servants officials. proverb is used to preach the idea of keeping friendship with Government officers. *Pad piádá te pallá tinon na karye ranj, je hik kon morie phir ke áwan panj.* 'Do not feel angry if a peon or grey hair appears; if you send back the peon or pluck the grey hair, mind that five others will appear. *Chor chákár, wanjárd ghar áwe te jápe.* 'When the thief, the Government official and the trader return to their home safe, deem it good news.' This proverb is based on the idea that Government service is fraught with danger.

(1) According to Muhammadan mythology he is the ruler of rivers.

NOTE A.

ANCESTRY OF THE Nawabs OF BAHAWALPUR FROM FATHER TO SON.

(1) Abbás, (2) Abdulláh, (3) Alí, (4) Muhammad, (5) Abú J'afar Abdulláh Mansúr, second Caliph of Baghdád, (136—158 H.), (6) Abú Abdulláh Muhammád-al-Mahdi, 3rd Caliph (158—169 H.), (7) Abú Muhammád Músá Alhádi, 4th Caliph (169—170 H.), (8) Al-Hárún-ur-Rásíd, 5th Caliph, (170—193 H.), (9) Abú Is-háq Muhammád M'utásim, 8th Caliph, (218—227 H.), (10) Abú'l Fazl J'afar Almutawakkil-ala-Alláh, 10th Caliph, (232—247 H.), (11) Talha Muwaffaq, (12) Abul Abbás Ahmad Alm'utnázid-billáh, 16th Caliph (279—289 H.), 18th Caliph (295—320 I)

21st Caliph (329—333 E)

Caliph (381—422 H.), (16) Abú J'afar Abdulláh, Qáim-bi-Amrilláh, 26th Caliph (422—467 H.), (17) Khair-ud-Dín Muhammád, (18) Abul Qásim Abdulláh Almuqtadí-bi-Amrilláh, 27th Caliph (467—487 H.), (19) Abul Abbás Ahmad, Almustazhír-billáh, 28th Caliph (487—512 H.), (20) Abú Abdulláh Muhammád Almuttagí, 31st Caliph (580—555 E)

32nd Caliph (555 —

bi-Amrilláh, 33rd

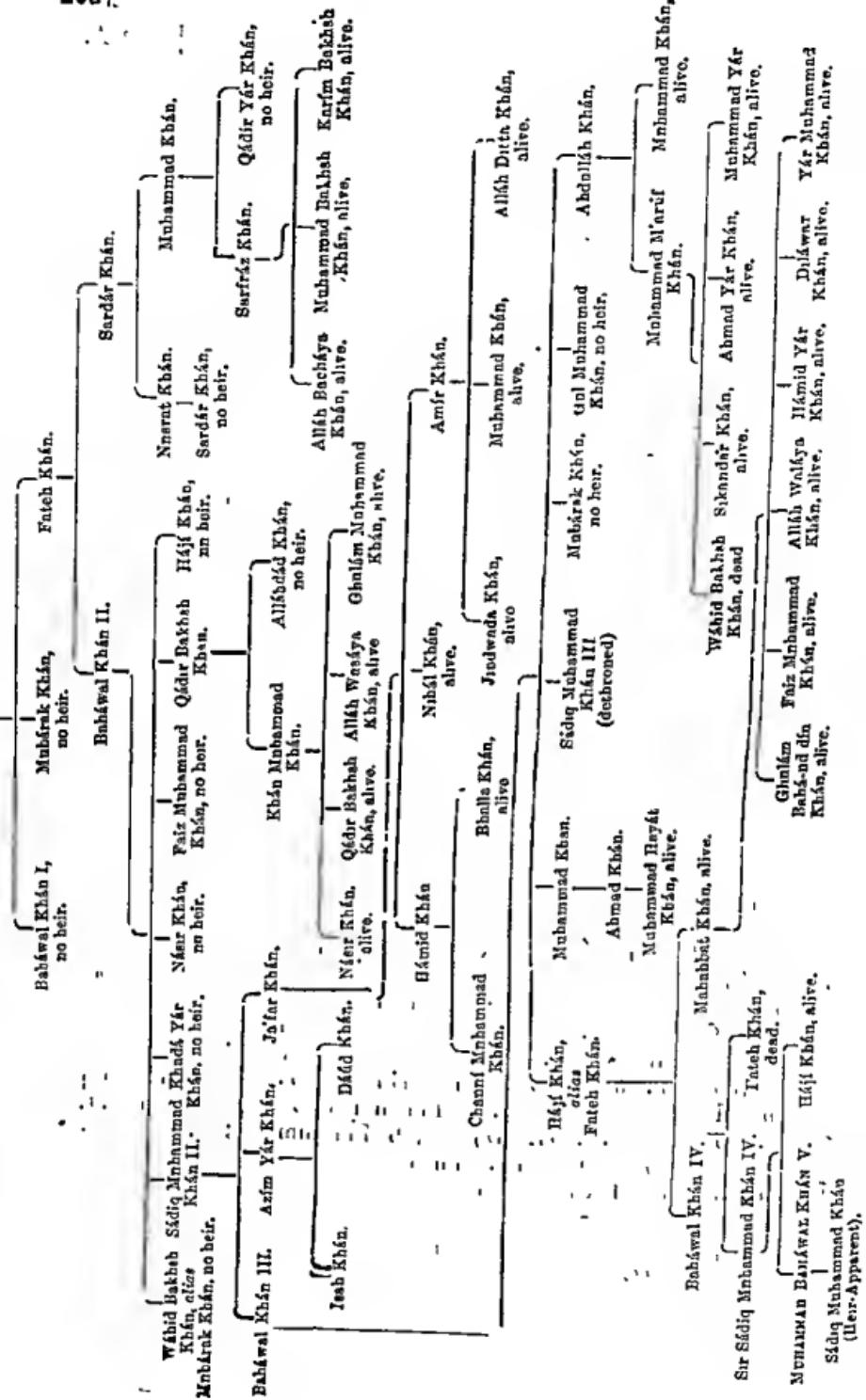
Annásiri-li-dínilláh

Muhammád-ut-Táhir, 35th Caliph (622—623). (25) Abul Qásim Ahmad Almustansir, the first Egyptian Caliph (659—660 H.), (26) Sultán Yásín, (27) Sháh Sultán Subail, (28) Sháh Aqil, (29) Sháh Muzammil, (30) Sultán Ahmad Síní, (31) Amír Ibbán Khán, (32) Abdul Qáhir, or Káhir Khán, (33) Sikandar Khán, alias Sangrási Khán, (34) Amír Fateh-ulláh Khán, alias Táull Khán, (35) Bahá-ulláh Khán, alias Bhalká Khán, (36) Amír Channi Khán,⁽¹⁾ (37) Dáúd Khán I, (38) Mahmúd Khán, (39) Muhammád Khán I, (40) Dáúd Khán II, (41) Amír Chandar Khán, (42) Amír Sálib Khán, (43) Haibut Khán, (44) Bhakbhar Khán I, (45) Bahádur Khán I, (46) Bhakbhar Khán II, (47) Amír Muhammád Khán II, (49) Firoz (or Piruj) Khán, (49) Bábádur Khán II, (50) Amír Mubárik Khán I, (51) Amír Sidiq Muhammád Khán I, (52) Nawáb Fateh Khán I, (53) Nawáb Muhammád Baháwal Khán II, (54) Nawáb Sáliq Muhammád Khán II, (55) Nawáb Muhammád Baháwal Khán III, (56) Nawáb Fateh Khán II, (57) Nawáb Muhammád Babáwal Khán IV, (58) Nawáb Sáliq Muhammád Khán IV, (59) Nawáb Muhammád Baháwal Khán V, (present ruler).

(1) Channi Khán had another son, named Mahdi Khán, whose son was Kalbara, the founder of the Kalbara dynasty of Sindhan kings.

NOTE B.—GENEALOGICAL TABLE OF ABBĀSI SAHIBZĀDAS OF BAHĀWALPUR.

SYDIQ MUHAMMAD KHAN I.



CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

Three distinct zones of cultivation run parallel to one another CHAP. II.A.
the whole length of the Sato, viz., the Rohs or Cholistán, the Agriculture
Nahri Cholistán, (the intermediate canal irrigated tract), and the Sindh or *daryai* (riverain). The Kharif crops in the Cholistán Agricultural conditions.
depend entirely on the small rainfall of July and August. They are generally sown, when the rain has permeated the soil to a depth of 24 or more *ingals* (finger-breadths), but this amount of moisture is hardly sufficient to mature them, and at least two more showers at intervals of a month or so are needed after the seedlings have sprung up, though sometimes one heavy shower will suffice. The

ohi lands are regarded as *thandi* or *sard*, i.e., cool, and have a great capacity for retaining moisture. Excepting the *dahrs(ii) of Shahwalpur and Ahmadpur, which are unmixed loam, they have generally a layer of sand scattered over them by hurricanes from the great Indian desert, which while facilitating the percolation of rain water to the loam below also prevents evaporation of the moisture beneath it, so much so that a heavy *aur-đđ-minh* (late rain in Assún or September-October) is quite enough to ripen the Rabi in the Cholistán, where, however, the Rabi area is generally small. In Minchinabad and Khairpur, however, the Cholistán has more *ratila* than *khira dahr*, and this soil is extremely retentive of moisture. The *Tibba ratulas* are damper than the level soils, and therefore produce more luxuriant crops. Between the Cholistán and the riverain tracts the Kharif crops depend mainly on inundation canals sited by rain, or where the lands are *awar* i.e., above the level of canal irrigation, the cultivation is dependent on wells (*kurāh wāhi*). In the *nahri*, or intermediate tract, there is an ample supply of water from the inundation canals for the Kharif. For the Rabi irrigation commences on the 20th of Siwan and lasts until the canals cease to flow, i.e. generally till the end of October. The lands of this *kithdr* (or intermediate zone) are also regarded as *thandi*; and *raj* or *rann* (irrigation) effected in September-October will suffice to ripen the Rabi crops. Old deserted beds of the river or depression (generally called *nashels*, *haryaris*, *budhis*, *tarijs*, *talds*, *damus salindus*, *nardus*, etc.,) are, however, filled with canal water, which is lifted by *jhalis*, or Persian-wheels to high-lying lands and also spreads by capillary attraction (called *ugajj*) into the adjoining lands. The *ugajj* is greatly accelerated by a shower of rain in Bhadon or Assún when the moisture from below, added to the rain from above, gives the land a good *wattar* (or moistening). Lands on the canal banks benefit by *ugajj* and are regarded as excellent for cultivation. The extreme *kithdr* (*dhar hirhir*), or riverain villages, are entirely dependent on floods (*chhal*, *silki*, *dkil-phissi* or *tughyani*). No Kharif harvest can be grown in*

CHAP. II, A. them, firstly because the floods prevent sowing altogether wash away any crops that may have been sown. Thus the tract is *hik fasla*, i.e., bears only a Rabi crop. Villagers in riverain tracts generally excavate *nakáses* (outlets) at suitable points within reach of the floods and connect these with natural depressions through which the water can easily find its way to the (*rich-kárlí*) lands. Often *nakáses* are dug under the orders of State officials. Besides this the depressions which fill with water on the rise of the river are dried with bunds and from them *nakáses* are constructed to irrigate adjoining lands. Lands on the river bank and on the *pháts* also by *ugajji*.

Cultivated area. Of the total area cultivated in 1903-04, 928,950 ac nearly 94 per cent. were classed as irrigated. Of this area 1 acres, or 14 per cent. were irrigated by canals and wells acres, or nearly 1 per cent. by wells alone and 635,224 ac 68.39 per cent. by canals only. In addition 96,278 ac 10.36 per cent. were irrigated by the river floods (*sailab*); at 57,993 acres, or 6.24 per cent. were dependent upon rain (*bān*

Soils.
Ratálí or
Garrélli.

The Rohi soils in the Ubha are of four kinds:—(1) *Rohi*, *Gasrevali*, containing two-thirds sand and one-third clay, assumes a blackish colour after rain. The particles of sand and clay are closely intermixed. If rain falls this soil yields spontaneously the following plants:—*chhinbar* (a kind of grass), *khar-pán*, *lana*, *baphali*, and *hazardáni* (a species of *lantana*). *khádi*, *gurmar* (the burning sensation of the liver is used as a preventive of *gurmar*), *braham-dandi* (an aphrodisiac), *shir-butí* used to prepare calx (a species of *ashwagandha*), *chopat*, *shub-i-kalán*. If this soil be ploughed, *moth*, *barley*, *tárámíra* or *lata* (a kind of cucumber) will grow well. (2) *Khán*, The soil of *khán* is hard as stone. It is dead. *Khán* is grown in abundance.

Tibba-Ratla. rain this soil appears to serpent and becomes a blackish colour, when dry it becomes *ragai*. (3). *Tibba-Ratla* is soil covered hillocks of shifting sand. After the rains plants such as *lana*, *sa* (a kind of grass), *jannan* and *phog* grow spontaneously on but in the absence of rain nothing is produced. If it rains heavily, *bajra*, *moth*, *sesamum*, cucumbers and water-melons are sown, but only yield a moderate return. (4) *Tibba-Rakri* consists of mounds shaped like a camel's hump and resembles the red soil being composed of hard unyielding earth. It contains no *nothing* will grow on it. The Rohi soils of the Lannur ^{JAMMU} ^{RAJASTHAN}

(1) The well-irrigated area includes chakl jhaldir, and chakl di.
(2) Ubbia (East) is commonly known as
Lamina (West) for the
Balochistan

(2) Ubba (East) is commonly used to include the M.
Lamuna (West) for the remainder of the State, the
Balawalut towns; but in common speech people often
residence.

CHAP.II,A. *jandí* and *karinh*. (4) *Palká-Bhaththa*.—This is a hard mound of unyielding earth on which nothing but *lind* will grow. (c) *Niran*.—By this is meant the tract lying between *dahrs* and sand-hills. The word literally means low. *Nirans* are believed to be the beds of rivers of ancient times. A *niran* serves as a basin for the water which flows down from the sandhills and is culturable, *tobbas* or small tanks being dug in it to collect rain-water.

*Nahri soils
in the Ubba.*

In the Ubba there are two kinds of *nahri* lands; namely, *Nahri Cholistaní* and *Nahri-Daryái*, i.e., land which is adjacent to the river. When irrigated by canal water, the former produces in the Rabi, gram, barley, *tárámíra* or *usún* and in the Kharif, moth, *bájrá*, *gauárá*, *mung*, *jowár* and *makkí*. Canal land near the rivers is of four kinds:—(1) *Dardhani*, mostly composed of white clay with a small quantity, perhaps one-eighth, of sand. It produces all the Rabi and Kharif crops and is a first class soil. (2) *Kalrdchhi*, which has an upper layer of white and a substratum of black soil, just reached by the point of the plough when cultivated. It yields no Kharif and only a scanty Rabi crop of inferior quality. (3) *Malolhra* or *Mal* is a reddish soil having a surface of clay with an average depth of $1\frac{1}{2}$ feet, and a substratum of pure sand. In the Kharif it only produces *jowár* of inferior quality, or *charí*. It does not yield a Rabi crop because it requires a very large amount of water. (4) *Shor-kallar*, a composition of white or black efflorescence in which nothing is grown. The *nahri* lands in the Lamma are as follows:—(1) *Dramman* which has an upper layer one or two feet deep, of clay, and a substratum of pure sand. *Dramman* is of two kinds: (a) *nang dramman*, in which nothing will grow, and (b) *khds dramman*, in which trees, plants and herbs generally grow. Usually only Kharif crops are raised on it, as additional water from wells is necessary for Rabi crops sown on this soil, and canal water is seldom obtainable after October. *Dramman* is also called the *táwali* or *táñali* (*ta*=heat), i.e., easily dried up by heat. (2) *Chiki*, a first class soil having a deep layer of clay on top, with sand lying some distance below. If canal water is allowed to stand for a *chaupakra* or 12 hours in *chiki* soil it retains sufficient moisture for the ripening of Rabi crops, such as wheat, gram, &c., no second watering from a canal or a well being necessary. (3) *Sainsári*, though mixed with *kallar*, has a good deal of clay and provided it gets plenty of water yields rice. Without water it is useless. If water lies on the surface for a long time rice (*sháli*) decays, and hence an outlet is required to secure a good crop. Generally *kungní* is sown in it. *Sainsári* is of two varieties:—(a) That which produces on its surface a fine layer of white efflorescence after it is watered. This is called *lín ugdi* (i.e., producing salt) and is best suited for growing wheat. (b) That which has always a fine layer of white efflorescence over its surface, and on being watered produces more. This is a bad soil and incapable of cultivation.

*Nahri soils in
the Lamma.*

tion: (4) *Tapeli* (in Bahawalpur Tahsil) is a hard saline soil of inferior quality; rain or canal water over its surface evaporates quickly. The Kharif crop can only flourish by repeated waterings. There are several tracts of *tapeli* in Ahmadpur and Gothchanní *iláqas*. (5) *Gis* or *gasár* in the Bahawalpur and Ahmadpur tracts contains more sand than clay. Without abundant watering (*sek*) crops will not flourish. Only *bajra*, *til* and *jorár* (Kharif crops) are suited to this soil. (6) *Horá* in Gothchanní *iláqa* is a hard clay which can hold water for a long time and is adopted for rice cultivation. (7) *Tikka shor* in Ahmadpur Tahsil is a soil with white offlorescence covered with *darab* grass; much water is given to it and *Sánwak* is sown while the water is still standing. *Sánwak* diminishes its offlorescence so that rice can be sown in it the next year. (8) *Chikáwat* is a very firm and cohesive soil. Large clods of loam remain unbroken by ploughing and *tahágá*-levelling. It is a good soil, only one watering being sufficient for maturing Rabi crops. (9) *Gusar* in the Lamma *iláqa* is a soft loam, which is easy to plough and retains moisture. It is suitable for maize and *jorár*.

*Nahri soils
in the
Lamma.*

The riverain lands in the Uhha are of the following kinds:—
(1) *Dar-qhásia*, a mixture of sand and clay in the proportion of 1 to 2. It is generally white in colour and low-lying. It is a *sailábha* soil yielding only Rabi crops such as wheat, gram, barley, *matar*, and *masar*. It is also called *dharti-kundh*. (2) *Malokhra* is a heavy *sailábha* soil, which owing to its adhesive nature clogs the ploughshare. It gives only Rabi crops of *masar* and *charal*. (3) *Lat-Ratúla*, or land adjoining the river banks is of two kinds:—(a) with an upper layer of clay about one foot deep and a substratum of sand (*rappar*); (b) with an upper layer of sand 1 or $1\frac{1}{2}$ feet in depth and clay underneath. Both kinds are unculturable. In the Lamma the riverain soil is of the following kinds:—(1) *Latár* or the soil on which alluvial deposits accumulate. All the Rabi crops can be grown on it. *Latár* is of two kinds; namely, (a) *Braman*, and (b) *Chili*, both of which have already been described. (2) *Kalrachhi* or *kabrachhi* is nearly sterile *shor*, generally covered by a plant called *lei*, and is unculturable, until floods wash its upper surface and either the lower stratum of good soil, appears, or new alluvium is deposited. (3) *Palki Dar* or *Dar* is hard impermeable soil, retaining water on its surface for a week at a time. It bears good Rabi crops, provided it has two or three waterings after the crop is sown. (4) *Charkai* is loam (*nopsi*) about a foot deep with a layer of sand below and is practically unculturable, until it receives deposits of alluvium (called *af*). When the rains are plentiful the clayey bed of the *llakra* (see page 8) produces very good Kharif crops.

*Riverain
soils in the
Uhha.*

*Riverain
soils in the
Lamma.*

The rainfall in the State, as has already been shown, is small and uncertain—see page 20 where the subject is treated fully.

Rainfall.

AGRICULTURAL OPERATIONS.

Ploughing is begun by dividing the field into portions, called *uráhs*. Three *uráhs* form a *sek* and it is the custom always to

Ploughing.

CHAP. II. A. start ploughing three *úrdhs* simultaneously, and when one *úrdh* is completed, another is at once marked out on the ground and operations started in it to bring the number of portions simultaneously under the plough up to three again. Different crops receive different ploughing. Some crops receive no ploughing, at all, such as *charál*, a kind of pea, which is thrown into the fissures of drying alluvial deposits, and indigo when it is sown broadcast in the stubble of wheat after watering. Some crops such as peas, gram, *ussún*, *sarkon*, etc., are ploughed after the seed is sown, while others receive ploughing before as well as after, such as wheat in lands where it is sown broadcast. In the case of Rabi crops, where lands receive more than one ploughing, it is the custom to leave the land to rest after the first ploughing for a month or so, after which interval it is again turned up (*uthái rendi he*) by a second ploughing. The first ploughing is called the *pahl*; the second *dohr* or *lel*; the third *treh* or *terl*; the fourth *chauhr* or *chaul*. In the Minchináid Nizámat, however, one ploughing is known as *sín*, and a field that has been ploughed more than once is said to have had *dohri* (double), *trehrs* (treble), and *chauhrs* (quadruple) *síns*. It is not uncommon for the neighbours to help each other in ploughing and sometimes four to five scores of ploughs are seen following each other in a line. This system of mutual help is called *wingár*, and is the custom also in other agricultural operations, such as the reaping of crops and *chher-içigár* (statute labour for the annual clearance of canals). Oxen are generally employed in ploughing, but camels are also used in the Cholistán *iláqa*. The task of ploughing is mostly entrusted to grown up men: it is looked upon as very laborious and as requiring both practice and strength. *Hal kadhende wal* (ploughs remove the graceful curves of the body); *hal kya sukhál* (ploughing is not an easy task); and *gábe hal waháwin te diindán kon kaun puchchhe ha*:—i. e., if calves (raw and slender youths) were fit for ploughing who would care for bulls, (namely, stout and strong young men), are common sayings with regard to ploughing.

Rolling and leveling.

After ploughing the ground is smoothed down and the clods broken by means of a heavy wooden roller called the *merha* or a beam called *sohágá*. The breaking up of the clods is supposed to preserve the moisture (*tattar* or *sek*) beneath the surface. In *gasár* lands, where no clods exist, or where clods have already been broken up, it is usual to employ a light variety of *sohágá*, or a flat beam known as *ghíhal* (lit. dragged). Where land is *nawtor* (i.e., newly broken) it is sometimes necessary to level the ups and downs of the field. This is done by means of *dandál* or *ken* which is a screen of wattles with a rake at the bottom. It is pulled by bullocks after the fashion of a plough. The process is also employed for turning up the soil and so increasing its productive capacity. Canal-irrigated lands are not usually divided into small plots, but well lands are generally split up; the partitions (*kiáris*) being rectangular in shape and surrounded by *wals* or *bonnas* to prevent the escape of water.

Land is sown either broadcast or by *náli* (drill). Some crops such as *sarhon*, *til* and *assún* are sown broadcast after mixing them with earth. Cotton seeds (*pewe*) are mixed with cowdung and dried before being scattered over the ground. Sugar-cane is grown by the well-known process of cutting the cane above the knots and planting the knobs in the ground, great care being taken in preserving the *akh* (eye) of the knot. Rice, tobacco, red pepper and onions are first raised in nurseries which are called the *bija*, *angúr*, or the *paníri*, and then transplanted. The grain used for sowing generally comes from the previous year's crops. Of crops such as indigo, peas and turnips, which are cut before they seed, a special plot is set aside for the purpose of seed production. No great care is taken in the selection of grain for seed. Some cultivators, however, pick out good ears of *jowár*, *bdjrá* and wheat and keep them unthreshed till the time for sowing arrives. Wheat thus preserved in sheaves is called *phamman* or *pamman*; it produces first class wheat, but the *pamman* seed must have been produced at the harvest of the previous year. If kept longer it deteriorates..

Weeding is not a general agricultural practice except in the case of tobacco, red popper, poppy and vegetables. Wheat fields are also weeded out, but not so much to improve the crops as to get fodder (*chira* or *ghá*) for the cattle. Cotton fields are weeded when they lie near the homestead. Weeding is known as *godi* (in the Ubba) or *drogra* (in the Lamma) and is carried on with a spud (*ramba*). The principal weeds that grow among crops are *pápra*, a small plant about a foot high with purple flowers, *sinjí*, a small plant with yellow flowers, *jausáy*, *dk-nak* or degenerated wheat, *patrila*, *ári*, *lambula* and others mentioned under Flora in Chapter I.

Fencing (*lahra*) is not common in villages except in the fields close to the village site, where fences made of branches of *likur*, *jand*, *karính* or *beri* trees are generally put up. Round towns nearly all the fields have walled fences to protect them from wandering cattle, pig, jackal and hog-deer. This is especially necessary round Bahawalpur town owing to the proximity of the *rakhira* (shisham forest preserve).

Watching (*rakhí* or *rakhdi*) is necessary to keep off flocks of birds (*jhur*) at the time of the ripening of all crops, but especially of wheat, *jowár* and *bdjrá*. The watchman sits on a high platform sometimes made of an earthen pillar (*burji*) but more often of a wooden stand raised on four stakes about 10 or 12 feet from the ground, called the *mannah* or *mannhi*. He throws stones with a sling (*khambiú*) at the birds, or cracks a rope (*traf*), or merely cries and shouts at them as they appear. The watching is generally done by the tenants themselves, but, if necessary, a special watcher is also employed and receives a wage of from one to two annas a day, or, more generally, is

CHAP.II,A.
Agriculture
Sowing.

Weeding.

Fencing

Watching

CHAP. II.A. paid by a share of the crops. Fruit trees are also usually watched by boys armed with bows and pellets of mud (*ghulel* and *ghulel'*). Scarecrows are put up in the fields to frighten away birds. These are often black rags tied round poles stuck into the ground. Heads of dead animals are also hung on poles fixed in the ground. Jackals, pigs and foxes do much mischief and have to be kept off by watching day and night. Field rats also cause great damage and the farmer is powerless to protect his crops from them.

Reaping. Reaping (*kápi*, *táí* or *widhi*) is generally done by the cultivators themselves. However, when the fields are large it is not unusual to engage labourers called *laihars*. These *laihars* are paid in kind and the scale of their wages is described under "Agricultural labourers." Cotton and red poppy are picked mostly by women. In the case of *jowár* and *bajra* heads alone are cut off. This process is known as *lápá* or *lópi*.

Threshing. When the corn is reaped, it is gathered into bundles which are taken to a clean plot of land, called *pir*, where the threshing (*gah*) takes place. The first step is *kan khindánwan* (to lay out the corn in a circular heap round a stick called *muni*). In the case of wheat the crop thus laid out is left to dry for three days, while *jowár* and *bajra* take seven or more days, after which threshing proper begins. The process consists in fastening together two or more bullocks by a rope (*mer*) which is fastened to the central stick, and driving them round and round from right to left. The man who drives the bullocks is called *gaherá*. When the threshing is completed the corn is gathered into a stack called the *dhara*. When the crops are not very large the grain is beaten out with sticks. This is invariably the case with *makki* (maize). *Til* is held upside down and shaken by hand, and *chínz* is beaten out against the sides of a pit in the ground. The best time for threshing is supposed to be the midday when solar rays fall perpendicularly upon the head, and hence the local distich : *Ráh rahn, te oah gahn*; i. e., when paths are deserted (by travellers owing to the noonday heat) then is the time of threshing.

Winnowing. When threshing is over and the corn stacked, it is cleaned with a basket (*chhaj*) held in a man's hand above his head to catch the breeze. The stronger the breeze, the quicker the winnowing. The winnower is almost always a *khoja* or *lutánd*, but *páolis* (weavers) and *mochis* (shoemakers), as also some of the cultivators, occasionally do the work.

Storing. The grain, when ready, is stored in *pallas* which are circular chambers with mud domes and made of *sar* (leaves of *kina*), or *tríd* (matting made of *sar*). These *pallas* are raised about 2 feet above the level of the ground to keep off white ants. They are plastered over with mud and vary from 8×4 feet to 20×8 feet in size. The *palla* is always erected in the open air to save the grain from weevils. People storing only a small quantity of corn keep it in mud bins or jars (*kalhata*, *gand*, or *bholri*) furnished

with a hole at the bottom, which is called *ain*. Big *zamīndārs* CHAP. II, A have usually granaries of burnt brick with paved floors and mud-washed cells (*poche kothe*), in which the grain is stored. Leaves of tobacco, which are supposed to destroy white ants and other insects, are sometimes strewn in these cells. A number of *pallás* lying together is called a *bhānda*.

Agriculture
Storing.

The most important agricultural implement is the plough (*hal*). It is of two kinds, the *kung hal* and the *chūnī hal*. The *kung hal* consists of a wooden beam (*hzle*) to the upper end of which the yoke (*panjálī*) is attached, while the lower end is fastened to the *kurh* (a piece of wood in which the iron blade is fixed) and to the *chaúri* or *jángī* (a piece of wood to which the *muthíra* or handle is joined). The *chūnī hal* is made up of a hevel-shaped piece of wood, in the interior angle of which is fixed the *hale* (pole), and at its lower extremity a short piece of wood, called *chūnī*, on which the plough-share is placed. The *panjálī*, or yoke, comes next. This consists of a bar of wood, called *pathera*, into either ends of which two pegs, called *thambu* and *welan*, are fixed and between them the necks of the bullocks are placed. The other implements commonly used by the cultivator are the *nálī* (drill for sowing seed) which consists of two halves of hamboo or some other wood 8 feet long, joined together to form a tube fitting into the circular hole of a wooden cup called a *topa*; *kaft* or *kasi*, an iron mattock; *rahaula*, a small iron mattock with a long wooden handle; *kuhōri* or *kulhōri*, an axe; *dandálī*, a wooden spade; *jandra*, a wooden rako; *dītri*, a sickle; *meiha* or *sohāga*, used for breaking clods and smoothing the ground; *chhuj*, a winnowing basket; *kambhāni*, a sling made of rope, to scare away birds; *triāngul*, a polo 3 feet long, to the lower end of which are fastened from 8 to 10 sharp pointed pegs about 1½ feet long, used for winnewing; *dandál*, a kind of rako used for levelling and sometimes for clearing silt in beds of canals; *amba* (spud) used chiefly in weeding; and *diphphī* for making holes to fix wooden poles in the *pir* (threshing floor).

Agricultural
implements
and applica-
tions.

As a rule, very little attention is paid to the rotation of crops and fallows. In the Kharpur Tabsil, however, rotation is now being practised. The rotation generally commences with wheat in the Rabi followed by an indigo crop which lasts for three years and then wheat again. Another series begins with wheat in the Rabi followed by *jorair* in the Kharif; after this the soil is allowed to lie fallow for two years, the same rotation then being continued. Maize (*malki*) and rice are generally followed by wheat all over the State. Another common system of cultivation is to divide land into two portions and sow one with Rabi crops and the other with Kharif; then in the following year, the first is sown with a Kharif and the second with a Rabi crop.

Rotation of
crops.

Manure (*ahl*, *kollar*, *pish* or *rūsi*) is not in common use in the State, nor is any scientific method of manuring known to the

manur.

CHAP. IIIA. people. The only crops which are manured are those which are at the same time weeded, such as tobacco, red popper, vegetables, &c. Onions, too, are sprinkled over with *pāh* (powdored cowdung). Agriculture. The droppings (*mengan*) of sheep and goat form an excellent manure, and owners of flocks are induced by payment to keep their animals near wells. Usually, too, the cattle of several persons are collected together and kept on the lands of the different owners in turn for periods of about a fortnight. Some well-to-do farmers collect manure in large heaps and have it carried to the fields by Dáyas or Bathiyás at a cost of one pice per *bora* (sack). The *walī* or stalks of indigo forms good manure for wheat fields. The silt deposited by canals and river floods (*mal*, *nawán*, *at*, *nopí* or *jillh*) too is considered very fertilising. Ashes of cowdung are also used in nurseries, the seed being mixed with it and then sown. The sewage and sweepings of Bahawalpur town are sold by the municipality at the following rates:—

Cow or buffalo dung	...	...	5 carts per rupee.
Sheep or goat's dung	...	..	4 "
Nightsoil	...	..	3 "

In towns where vegetables are largely produced, such as Ahmadpur, Khánpur and Khaiapur, cowdung and nightsoil are largely used. Animal bones are not thought much of by the people.

Double cropping. In areas where rice is cultivated, the rice lands are always double-cropped (*dofasli*); viz., rice in the Kharif and wheat or *charál*, gram, *ussún* and *sarhon* either separately sown, or in combination, in the Rabi. Wheat fields are sometimes sown with *jowár* or, *bajrá* in the Kharif, but in this case a large quantity of manure is required, especially in the case of *jowár* which is believed to exhaust the land greatly. In well lands the plots sown with vegetables are frequently under crop all the year round. In such cases the patches are very small and, generally lying near towns, receive plenty of manure.

Population engaged in area dependent on agriculture. The agricultural population of the State amounted in 1901 to 555,814 persons, or 77.1 of the total population of the State. The cultivated area of the State amounted in the same year to 1,338 square miles, so there were 415 agriculturists to the square mile of cultivated area.

Agricultural labourers in the Lamma. Day labourers are not generally employed except at harvest time. They are, however, hired to clear silt from canals and water-courses (*kassis*). In this case daily wages vary from 4 to 8 annas, the work being generally done by contract. Labourers are also sometimes employed for ploughing, receiving per head from 3 to 6 annas a day and also their noonday or evening meal as well (*chopri rotí* and *shakkar*). Some well-to-do *zamindárs* who consider ploughing derogatory and also *kirár zamindárs* or *baikhars* not infrequently engage labourers by the month at a time at a wage of Rs. 7 or 8. Farm labourers are generally paid in kind. Reaping is done by

Láihárs who get one sheaf in every forty as their wages. In parts of the Khánpur Nizámat, the reapers have to work all day long, and in the evening receive a sheaf sufficient to cover a daily wage estimated at 4 or 5 annas. Cotton and pepper are picked by women and children who get one-tenth of what they pick for their labour. Winnowers receive from 1 to 2 *paropis* in the *chauth*. Indigo is prepared by men whose wages are mentioned under "Indigo." Persons employed as farm labourers belong to all castes except that of Sayyid. Where there is a large family, some of the members will work at home, some cultivate the family lands, while others take employment as farm servants. Washermen, weavers and potters add to their earnings by working as field labourers at harvest time. Besides this, cultivators themselves often give *wingár* to each other, that is, labour to be repaid by labour.

Láihárs, or day labourers employed to reap crops in the Ubha are paid in three ways—1. Some take daily wages which consist of as much of the crops as can be tied in a rope 2 to 8 cubits long (2 *munna haths*). 2. Some receive their wages every alternate day, or if labourers are numerous, every fourth day. Each receives as much of the crops as can be bound in a blanket (*bhagal*) 12 cubits long. 3. Some receive their wages in a lump at the time of *batáí* (partition of produce) at a rate calculated on a basis of from 5 to 12 annas per day. *Gaherás* or threshers are generally paid a wage of 4 to 8 *sers* a day in a good season. In times of scarcity, less is given.

Agricultural labour in the Ubha.

Besides these voluntary agricultural labourers there are also the village menials who play an important part in agricultural life. A description of the work done by these and of the payment they receive is given below:—

Gaherd.

Village menials.

The Tarkhán makes ploughs, couches, *sahls*, and other wooden articles of household use. For this he (a) gets 4 *sers* per plough at the time of sowing the wheat crop, provided he makes a hole in the plough to fix in the *náli* (drill); and (b) divides with the *lohdár* one *páí* in the *mini* and one *topa* per *pir*, in the proportion of 3: 2. The Lohár makes the *dátri*, *kahi* or *kasé*, *rahola*, *Luhdri* and other iron agricultural implements, getting the iron from the *camindár* except for the *dátri* which he supplies at his own cost. For this (a) at sowing time he divides with the Turkhan the share described above, and (b) also gets a rupee from every house in which a wedding takes place, and cash payments for constructing well gear equal to half the natural price of the apparatus.

Tarkhán.

Lohár.

The Kualhár carries seed to and grain from, the fields on his own asses and furnishes earthen pots for the well, and earthenware for domestic use. He also sometimes assists in carrying home bricks for repairs; but if a whole house is being rebuilt, or a new one erected, he gets separate wages for this. As wages (a) on *raildá* crops he gets one *páí* in the *mini* and one

Kualhár.
Kattár.

BICG 1

CHAPTER A. *topa* per *pir* or *khirman*; and (b) on well lands two *pāds* per *mān*. Agriculture and one *topa* per *pir* or *khirman*. The *Khōja* makes *chheppar* or thatchos for *satis*, and assists in all agricultural work, e. g., looks after cattle, does clearance of canal work, acts as messenger to the *zamīndār* and is in fact a Jack of all trades. For this he (a) gets one *pānd* of the unthreshed crop, i. e., as much as he can tie up in a blanket 6 yards long and carry on his head; and (b) at harvest time he is entitled to one *pānd* per *mān* and one *topa* per *pir* or *khirman*. The *dhanwādī* measures the produce, divides it among the *zamīndār* and his tenants according to fixed proportions; weighs or measures corn for sale by the *zamīndār* or the tenants; provides necessary commodities in his shop for the villagers; looks after the guests of the *zamīndārs*; keeps the household accounts of the *zamīndār* and is a treasurer of village revenue collections made by the *lambardār* and often goes to the Tahsil to pay the village revenue. For those services he gets (a) one *topa* per *mān* and three *topas* per *pir* or *khirman* by measure; or (b) one *ser* por *mān* (by weight); and (c) he is also entitled to one pice per *rapée* on the sale of grain. The *dhanwādī* makes a good income by the commission he receives in weighing or measuring corn. The annual income of *dharat*, (*dhanwādī's* commission) is therefore auctioned or sold by the *zamīndārs*, generally at an average of Rs. 7 for every 100 bighas of standing crop. The money goes to the *zamīndār*, or to the *zamīndārs* (if the village is *pattiārī*). It is the *zamīndār's* duty to see that no weighments or measurements in the village are done by any one except the contractor. The *muhassil* watches the crops, and prevents pilfering by the tenants. For this he gets (a) one *topa* in the *mān*; (b) a *pānd* of unthreshed crop (por *banni* or holding). Strictly speaking the *dhanwādī* and the *muhassil* are not monials; a *dhanwādī* may be any *Kitār*, and a *muhassil* of any caste.

Agricultural statistics.

The area dealt with in the revenue return in 1903-04 was 9,102,668 acres, or 14,222 square miles, of which 67 per cent. was not available for cultivation, 22·55 per cent. was culturable waste other than fallows and 928,950 acres or 10·45 per cent. was cultivated. 839,495 acres of crops were harvested in 1903-04. The principal staples of the spring harvest were wheat and gram, the areas under which were 388,585 and 52,747 acres respectively or 46 and 6 per cent. of the area cropped in that year. Barley covered only 8,835 acres or 1·05 per cent. The staple food-grains of the autumn harvest were *bajrā*, covering 57,407 acres or 6·84 per cent., rice covering 117,207 acres or nearly 14 per cent., and *jowār* covering 54,458 or 6·5 per cent. of the area cropped in 1903-04. Pulses and other minor Rabi and Kharif crops covered 160,256 acres.

Crops:
Wheat.

Wheat is the most important crop of the State. It is grown on all lands—well, canal, *hirāni*, *soilāba*. On *chihī nahri* lands the fields are watered and when dry are ploughed two or three times and harrowed. Then the seed is sown by means of a drill.

(nálf). On *chihí* lands the seed is generally sown broadcast (*kuráh di nálf*) and the field is ploughed and harrowed afterwards. On *náhri* and *bárdú* lands a drill alone is employed. Six *topas* or nearly 28 sers of seed go to one *bigha*. The outturn averages from 12 to 16 maunds per acre on irrigated and *sailib* lands and varies greatly on *tárání* lands. The chief varieties sown in the State are—*ramak*, *kunjhari*, *sathra*, *pamman*, *náhri*, *raunri*, *tindan*, *mendhíánwáli*, *kairi*, *thorí*, *sarbati*, *ratti*, *chittídúdi*, *kankú*, and *gojí*. *Ramak* is generally considered the best, but some people prefer *pamman*. *Tindan* stands next after these in quality, while the seed of *sathra* is considered the most productive. *Lamk* straw is much prized as fodder for bullocks. *Sarbati* is suited to the Cholistan soils and *chittídúdi* or *phoní* to the *hikkár*. Wheat is employed as fodder, especially near large towns. The straw (*bhon* or *túri*) is stacked in *pallás* surrounded with wattles (*vallkídr*) plastered with mud at the top. The proportion of straw to grain by weight is three to one.

Rice is next in importance; in the Khánpur and Allábáhd Táhsils it is the chief crop. It is chiefly grown on *pakkárat* (hard clayey soil). The land, if not ploughed immediately after the previous harvest, is watered and then ploughed twice or thrice. Then the seedlings, which are grown generally on well lands, are transplanted. This process is called the *ráhi* and is mostly done by hired labourers. The seedlings produced by one *topa* of grain are considered sufficient for one *bigha* of crop. Another method of cultivation is *chattid*, sowing broadcast. The land is ploughed twice or thrice and watered, and then seed is scattered and ploughed in. A third method is to soak the seed in water till it germinates and then sow it broadcast in the ploughed land, four *topas* going to an acre. There are five main varieties of rice: *kalangá*, *mold* or *thullá*, *sathra*, *tamli* and *makhlon*. The outturn varies from 6 to 18 maunds per *bigha*. *Sathra* *sath din*, i.e., *sathra* ripens in 60 days, is a well known saying; but actually the ripening of this crop takes from 75 to 90 days.

Gram is extensively grown in the Minchínáhd *ilágá*, and it is not uncommon in the rest of the State. It is grown both on *sailib* and canal lands. The average produce per *bigha* is 4 or 5 maunds. Gram is also sown mixed with *ussún*, *gongliú* and sometimes with wheat. Its leaves fertilise the soil and serve as manure. Hence the combination is considered advantageous.

Barley is little cultivated. It is sown usually as a fodder crop, especially for horses, and seldom as a grain crop, except in the Cholistan *bárdú* soils. It is cultivated like wheat. The average outturn is 12 maunds per acre. The starding crop is sometimes sold for Rs. 20 per *bigha*. Two varieties are common in the State—the *suuf*, or indigenous, and the *hil* or *indari jau*, both being chiefly used for parching. Jau seed often by chance gets mixed with wheat and it is then considered to deteriorate the quality of the wheat crop.

CHAP. II.
Agriculture
Crops :
Wheat.

Rice.

Gram (khola)

Barley (jau).

CHAP. II.A.
Agriculture
Makai
or *makkī*.

Makai (Urdu *makkī*) is chiefly cultivated in the immediate vicinity of the large towns and is seldom grown for grain except in the Uhba. It is much valued for its *chhalidān* or cobs. The crop has to be watered 3 or 4 times. It is seldom manured and the average yield per acre amounts to 6 or 7 mannds. Maize stalks are considered highly beneficial for kine, but only when they are given with the cobs, as without the cobs they make only an inferior fodder.

Indigo

Indigo is grown in nearly every Tahsil, but that of Khairpur is by far the best known. Though it requires plenty of water it does not grow well on moist lands. As the crop is cut in early autumn an early stoppage of water does not affect it, but what it wants is that the canals should not begin to run too late in the year. The land is watered, and, when dry, ploughed 3 or 4 times, and small compartments or *kiāris* are laid out. The seed is either sown broadcast on the ploughed land which is then watered, or, if the soil is clayey, it is first watered and then the seed is sown broadcast. The crop is frequently watered, at first every 3 or 4 days for about a month and then every 8 or 10 days, but great care is taken not to allow much water to collect at one place, as it rots the plants. Cattle are let in among plants to graze down weeds. The plants when cut are tied up in bundles in the morning and in the afternoon taken to the vats (*hauz*), which are generally in sets of three—two large ones and a small one (*hauzni*) in the middle. These are called *jorī* and cost from Rs. 85 to 40 per set to construct. The bundles are placed upright in the large vats with the stalks downwards, each vat holding from 8 to 10 bundles. In the evening sufficient water is let in to cover the stalks, which are kept down by heavy beams. It is important that this steeping should be done as soon as possible after the plants are cut; otherwise they dry up. Early in the morning at about 4 a.m., the bundles are taken out, leaving the liquid in the vats. This is then churned up (*tilorid uenda*) with an instrument like a large paddle (*mandhāni*). This operation lasts for about four or five hours, in the course of which the liquid changes its colour first to *kajli* (deep blue), and then to *sārā* (greenish), and finally to *pūnra* (manve). It is then left to settle for nearly an hour and a half. The *mal* (indigo) is then deposited at the bottom of the vats, while the liquid is let off by means of a hole in the side of each vat about four ungols (finger-breadths) above the bottom. The deposit is then transferred to the smaller vat in which it is left to settle for the night. Early in the morning the water is again drawn off, the sediment is collected, tied up in a cloth one side of which is plastered with *gāchī* or *Multāni mitti*, and drained on a heap of sand; finally it is dried in the sun, kneaded into a paste with the hand and made into *tikidān* (small pieces or balls). The produce is about 2 *sers* per set of vats, in other words, 7 or 8 *sers* per *bigha*. But it entails heavy expenditure as the following table shows :—

Wages for cutting the crop ..	Rs. 6 to 8 per month.	CHAP. II.A.
Wages for churning a set of vats ..	" 10 to 11 "	
Hire of set of vats ..	" 4 "	Agriculture
Miscellaneous ..	" 7 "	
Total ..	<u>" 27 to 28 "</u>	Mfg.

The produce per month of a set of vats is about a maund, which sells at an average of Rs. 5G. Then the outturn would be Rs. 112 per set per month, or, to put it more clearly, for Rs. 112 ten rupees by bighas of standing crop. Indigo is generally of three classes which realise the following prices:—

1st grade " " "	Rs. 22 to 33
2nd " " "	" 15 to 22
3rd " " "	" 4 to 11

The crop is cut down 6 inches from the ground and the stubble (*mundhda*) produces a further crop in the second year, and a third crop in the third year. But usually the third year's crop is left to seed as it gives a very small return in indigo. Sometimes the same field (either growing a first or second year crop) is made to yield the seed also; in which case a clump is left uncut on a plant here and there, and this runs wild. The seed is ready in December when it is threshed out by bullocks and sells at 5 sars a rupee. If the entire field is left to seed the outturn per bigha is 4 to 10 maunds. Besides the ordinary dye of commerce the leaves of indigo supply hair dye (*khidh*), while the stalks (*rath*) after steeping form an excellent manure for wheat fields.

Jowár is sown in Wiskh, Jeth and Hár. The soil is watered and, when dry, the seed, 6 sars to the bigha, is sown broadcast and ploughed in; *kiáris* are then made and the crop is watered four times the last time when it is ripening. The outturn per bigha is from 2 to 6 maunds. Eleven principal varieties are grown, *ratra*, *baggar*, *sathri*, *hdji kubbi*, *chúhi*, *gam man*, *chichká*, *tondan*, *reorhá*, *sharbat* and *dohdi*. The last named is very sweet and is commonly used for parching, but the stalks are useless. Its husk is black and its grain of oval shape. Bajrá or spiked millet is grown in every Tabsh but is most common in Minchinád. In the Lamma it is known as *bajsi*. It is cultivated like jowár, 2 sars of seed per acre being sown; the producer is 2 to 3 maunds, and the price obtained by the ramindor in ordinary years is 20 sars per rupee. The ears are cut near the top and the process is known as *ldps*. As the stalks do not make good fodder, they are only cut in famine years when they are carefully stored. Kanyri is an inferior food grain and is seldom grown. It can be sown at any time of the year and ripens in three months. It requires 4 or 5 waterings. The average outturn is 5 maunds per acre. Handh is grown on canal and saltpa lands and is usually sown with the drill. The average outturn is about 4 maunds per acre. Kansia is gene-

souder,

Bajra.

Kangri.

Handh.

CHAPTER II. rally cut green and forms a good fodder for cattle, especially oxen. Its pods are very tender and a local adage says "hath rawánh di phallian", hands as delicate as rawánh pods. Peas are sown on *sailda* and canal irrigated lands. On the former they are usually sown when the land is still under water or has been lately flooded in which case the seed is thrown into the fissures in the ground, and on the latter usually after a rice crop has been cut and the land ploughed at least once. Peas form the principal fodder crop and are given to cows and buffaloes when green, the average price realised for the crop varying from Rs. 6 to 12 per bigha. When allowed to ripen, however, the average outturn is nearly 13 maunds per bigha. Peas are also grown mixed with *ussún* or *gonglín* (turnip), the object being that if one crop fails the other may mature. *Moth* is only grown for fodder and is often sown in combination with *jowár* or *til*. It is considered good for horses. *Moth* yields a fair grain on *báráni* lands, but when sown on canal irrigated soil, it produces little or no grain. Turnips (*gonglín*) are grown for fodder and also provide a staple vegetable for the cultivator, the tender shoots (*gandán*) being much prized by the people. The roots are used both as human food and as fodder for bullocks. The plants required for seed are allowed to grow till Chetr. Seed is obtained by the special process known as *dak*. Turnips grow to a large size, sometimes weighing up to 10 serv. *Khína* is sown, both as a Záid Rabi and Záid Kharif crop. The average outturn is 5 maunds per acre. The crop has to be watered every 3rd or 4th day, and receives 12 waterings in all. *Khína* forms an inferior food for the poor but it is mostly used green for fodder. *Ussún* is grown largely on *báráni* and also on canal and *sailda* lands, generally after rice. It is often grown in combination with other crops, such as peas, gram, &c. The average outturn is 4 maunds per bigha. *Sarhon*, rape, though grown for fodder, is cultivated mostly for the seed from which oil is extracted. The usual practice is to sow it in combination with wheat, *ussún*, or peas, though it is also found as a separate crop. The average produce per acre varies from 6 to 7 maunds. *Til* is extensively cultivated throughout the State. It is usually grown separately, but sometimes is mixed with *jowár*, *moth*, &c. It receives two or three waterings in all. The average produce per acre is 6 to 7 maunds. The crop when cut is tied into bundles which are stacked and left to dry for a fortnight. The pods split in the heat and the grain is then shaken into a cloth. *Til* stalks form a favourite fodder for camels.

Cotton is chiefly grown in Abmdpur, Khairpur and Minchinábád Tahsils. The seed is generally mixed with cowdung. The crop receives 5 or 6 waterings. Picking, which commences in October and continues till December, is generally done once a week by women. The picker receives a tenth or 1½ *chhatás* in the *ser*, of.

the cotton picked. Only two kinds of cotton are widely grown in the State, viz., *baggá jethi* or common *rancár*, and *narma*. The farmer has white flowers and produces cotton and seed in the proportion by weight of 1: 3; while the latter yields cotton and seeds in the proportion of 1: 2. The output for the normal year averages 2 to 3 mannds per bigha. The plants yield cotton for three years in succession; but it is usual to sow a fresh crop every year. *Wiláyatí kapáh*, or American cotton, which produces coloured rúi is also grown in the Minchínábád Nizámát.

CHAP. II.A
Agriculture
Cotton.

Gacárá, a Kharif crop, is peculiar to the Minchínábád Nizámát, and more particularly to the Nahr Sádiqiyah Tahsil. It grows luxuriantly in the Cholistán soils that are irrigated by the Sádiqiyah Canal. Its grain is as big as gram; but it is a cheap cereal selling sometimes at a maund a rupee. It is only eaten by cattle as it is believed to be productive of various diseases in men. Cows and buffaloes yield more milk when fed upon it. *Gacárá* chaff is a first class fodder for cattle and is especially suited to camels. Red pepper or chillies, *mirich*, *merich*, or *march*, is extensively cultivated especially in the Khánpur Tahsil. The seeds are sown in nurseries and transplanted when about nine inches high. The plants are watered every fourth day, and then once a week. The crop requires weeding (*daragrá* or *chauki denán*) and manuring at least twice before it flowers. Picking commences in Bhadrál and lasts till Poh, and is done once a week. The pickers, generally women and children, get 4 sars in the maund as their wages. The average produce per bigha is 15 maunds of green chillies. The standing crop is sometimes sold at Rs. 25 a bigha. *Zira* is confined to Khairpur and Minchínábád Tahsils. The land is watered and, when dry, ploughed two or three times and harrowed. The seed is sown broadcast and the field smoothed down and made into beds (*Liáris*). After a fortnight the first watering is given, and in all 5 to 6 waterings, or more, are necessary. These are given either by day or on dark nights, because it is supposed that if watered on moonlight nights, the crop will produce no grain. Similarly lightning at the time of watering is believed to turn it into *ziri* (degenerated *zira*). Its average produce is 4 maunds per acre. *Saunf* and *dhanian* are only cultivated on well lands, chiefly by *baillors*. They are not sown as separate crops, but in combination with other vegetables, and sometimes along the edges of a wheat field, in which case the drill is used, but when sown with other vegetables, the *clopa* method is employed. This consists in making holes in the ground at intervals, putting the seed into them and then covering it up with earth.

Red pepper.

zira.

Fans and
dishes of sha-
keen.

Tobacco is only grown on well lands. It is raised in nurseries and transplanted. It receives as many as 10 or 12 waterings, is manured at least four times and also weeded twice. All the flowers, except those reserved for seed, are nipped off to prevent the plants from growing too tall, so as to make the leaves large and

Tobacco
(bailees).

CHAP. II.A. thick. The crop is cut in Hár and left to dry for three days after which it is buried in large pits dug for the purpose. After a week, or at most 15 days, it is taken out and made into twis called *nauz*, *khabbor*, *jeeri*, or *subb*. The average outturn varies from 12 to 15 maunds per acre. Only two varieties of tobacco are usually found in the State, the indigenous *talwala* and the *harau* or *mustangi*. The latter is inferior and fetches a very poor price. Poppy is chiefly grown in the Ubha. The land is manured, and then ploughed and harrowed six or seven times. The seed is then sown broadcast. The crop has to be manured at least twice and generally receives five or six waterings. The average outturn is about two maunds per acre. Bhang is manured, ploughed and sown in the same way as poppy, and receives the same number of waterings. But the average yield is only about one maund per acre. Other crops are máñh, mung, masar, methra, alsi, isabgol, melons (*pilián*, *khakhríán*), and most of the vegetables generally met with in the Punjab.

Poppy
(peast).

Bhang.

Times of
sowing and
harvesting
(Agricultural
Calendar).

A table showing the time of sowing and harvesting the principal crops is given below:-

Crops.	Times of sowing.	Times of cutting.
Wheat	From the beginning of Kattik to middle of Poh	Wisákh and Jeth.
Sarley	Kattik and Maghir	Chetr.
Gram	Assún and Kattik	Chetr and Wisákh.
Peas	Ditto	Phagan to Wisákh.
Ussán	Ditto	Chetr.
Methra	Kattik	Phagan.
Turnips	Assún and Kattik	Poh and Mángh.
Barhon	Assún	Chetr.
Máñh	Dp.	Do.
Tobacco	Máñgh and Phagan	Hár.
Poppy,	Assún and Kattik	Chetr and Wisákh
Bhang	Ditto	Ditto.
Zira	Assún to Maghir	Wisákh.
Sunf	Kattik and Maghir	Do.
Vegetables	Assún to Maghir	Poh to Chetr.
SPRING CROPS.		
Chana	(1) Phagan	Wisákh and Jeth.
	(2) Bhadrí and Assún	Assún and Maghir.
Rawáñb,	Wisákh and Jeth	Hár.
Kangol	Anytime	Three months after sowing.
SPRING AND AUTUMN CROPS.		
Rice	Phagan to Sawan	Assún and Kattik.
Jowar	Chetr to Sawan	Assún to Maghir.
Bajra	Ditto	Sawan to Kattik
Maize	Phagan to Sawan	Assún and Kattik.
Til	Jeth and Hár	Maghir and Kattik.
Moth	Hár to Bhadrí	Ditto.
Oáwira	Ditto	Ditto.
Máñh	Bhadrí	Kattik and Maghir.
Cotton	Wisákh and Jeth	Assún to Poh.
Red pepper	Phagan to Wisákh	Kattik to Maghir.
Sugarcane	Phagan	Maghir and Poh.
AUTUMN CROPS.		

Kunoi attacks wheat and tobacco. It is caused by continued cloudy weather. If the disease attacks wheat before the grain has set, the ears bear no grain; if the grain has set, it withers and shrinks. See "Superstitions" for some popular beliefs regarding the removal of this and other diseases of crops. *Dasa* is another disease of wheat. The plants do not grow but become stunted and turn yellow. Ears do not form, or if there are any, they produce black grain and are twisted into coils. This disease usually attacks the later crops and is caused by excessive rain especially when the ground is already moist. *Nugari* strictly speaking is not a disease, but is a characteristic quality of a particular soil which is clayey on the surface, but has sand or *kollar* a little below it. The crop at first grows very luxuriantly, but as soon as the upper layer of soil is exhausted as the roots eat downwards, the crop withers away at once. No amount of watering can restore it to life. *Tela* is an insect which attacks nearly all crops, especially tobacco and melons. It eats away the tender offshoots and prevents the plants from growing. The only remedy is rain. *Kutti* is an insect which attacks gram. It eats awny grain inside the pods. One remedy is to heat a drain through the field once every morning and evening for three days. Another remedy, or rather preventive, is to sprinkle the seed of gram before sowing with asafetida water or rub it in the hands with the urine of cows. *Kifra* is an insect which mostly attacks jowar. It eats the stalks, generally just below the ears, with the result that the ears are cut off from all nourishment and bear no grain. The only remedy is the blowing of a wind from the south (*Dakhkan*). *Chittis* is an insect which attacks melons. It is red in colour and a little bigger than an ant. It is brought usually by an excess of rain and absence of the south wind (*Dakhkan*). *Mula* attacks all flowering plants (*phulwari shai*), e.g., red pepper, tobacco, cotton, etc. and melons. The plants wither away without any apparent reason. Some think that white ants eat up the roots of the plants while others are of opinion that it is due to some unknown cause. The popular remedy is to take hold of a *kirdi* named *Mula* and beat him with shoes until he leaves the field. *Toka*, field rats, gnaw the stalks of wheat, etc. The name is derived from *tulka*, to gnaw. Another insect which attacks crops is the *sundi*. It is destructive principally to gram, moth, *ruebank* and *gairda*. Locusts (*mantis*) also damage the crops in the State, but fortunately

CHAP IIIA:
Agriculture
Insects, etc.
by which
crops are
damaged.

CHAP. II.A. **Agriculture** khannán, *Bai dā pásá bhannin*, i.e., buffaloes can be kept by persons possessing lands or by wealthy men, any other person who keeps them will have his ribs broken (get into trouble). The popular idea among the zamindars is that riches come only by keeping buffaloes. *Mujh wale de al has, lae de gal bhas*, i.e., he who keeps a buffalo has a neck-lace to wear, he who keeps none has to wear dust about his neck. Different names are given to their colour as *kali shah* (jet black); *baggi* (white brown); *lal kaili* 'reddis' (te feet and forehead); *kaili boli* (with white forehead); *panj kalán* or *bar-ri* (with white forehead, mouth, legs, tail and udders); *kali chingi* (with a very small white mark in the forehead). According to the shape and size of their horns the names are : - *kuddhi* or *walāwedi* (with winding horns); *mussi* (with half winding horns); *hibbi* (with one winding and one straight horn); *dhehlí*⁽¹⁾ (with drooping horns); *chappi* (with horns stretching out horizontally); *khundi* (with broken horns). According to age the names of she-buffaloes are : *katti* up to the age of 6 months and *tirkhán* up to the age of 1 year; *khuni* is also used instead of either *katti* or *tirkhán* to denote a she-buffalo upto the age of six months or 1 year; *naugar*, *gharáp*, or *pahlun*, when she is fit to be covered by a bull, of two years of age; *dundi* of $2\frac{1}{2}$ years; *chaugí* of 4 years; *chhaggi* or *piwi* of 6 years; *lajjan*, when she has her 3rd or 4th calf; *khainba*, *khola*, or *waderi*, a very old buffalo. A she-buffalo lives up to 35 or even 40 years and can have 21 calves. Most male calves are killed and eaten. *Puttar kohawan*, *Dudh piyawan*, *Bholl makin de jire*, i.e., a buffalo will allow her male calf to be butchered and still give us milk to drink, how great is her patience and forgiveness! The price of a she-buffalo varies from Rs. 40 to Rs. 200 and the daily yield of milk from 4 to 12 seers. Bullocks and buffaloes are gelded when 3 years old with a *munj* rope drawn very tight. This process is called *suktaror*. The ordinary surgical method is also practised.

Cows.

Cows are called in by various names according to colour, age and the length of the horns. As regards age they are called : -

(1). <i>Khiri</i>	up to 1 year.	(6). <i>Dholi</i> or <i>vatiá</i> of full age.
(2). <i>Dundi</i>	,, , 3 years.	(7). <i>Adi-dandán</i> up to 12 years.
(3). <i>Chaugí</i>	4 "	(8). <i>Tirhá</i> " " 14
(4). <i>Chhaggi</i> or <i>Chhiggi</i>	5 "	(9). <i>Chauthá</i> " " 16
(5). <i>Keri</i>	9 "	(10). <i>Be-dand</i> or <i>wardi</i> of 16 "

With reference to colour they are called : - *gori* or red; *ghauli* or white; *sdwi* or greyish; *hakri* or brown; *laddri* or spotted; *kali-gadri* or piebald with black spots; *rotti-gadri* or red and black with white spots; *nili* or blue; and *lalkhi* or jet black, cows of which colour are considered to give the best milk, and hence the saying "*khiri*

(1) The *dhehlí* yields the best milk and is considered a very lucky animal. *Dhehlí have jadi foold karlo visur, nivalap*. " If a *dhehlí* is in the water side of a river, buy her at once without waiting to cross," is a well known adage.

lákhi dā baī (cow). As it has four horns; *mati*: long horns. Calving begins with the third year and a cow generally has four calves. The milk of the first day is called *nárá* and is not given to the calf as it is indigestible, but is consumed by the people in it. This preparation is called *bauhlí*, which would learn to eat clothes and earth. The calf is allowed milk till it begins to graze, i.e., up to 4 months or so. The yield of milk varies, but a superior cow will give 10 seers. The fodder given varies in different months of the year. In Joth and Hár straw is given: in Bhadrí, Assún and Kattik green *tándá*, *chari* and *makaí*; in Maghir and Pob dry *tándá*: in Mángh and Phagan *gonglún* (turnips); in Chetr green *methrá* and *masong* (or *mattar*) and in Wísíkh gram, wheat and stubble. Merchants from the Punjab visit the State every year to purchase cattle. The price of a cow ranges from Rs. 25 to Rs. 150 and a bull from Rs. 40 to Rs. 100 according to size and other qualities.

A foal is called *raachherá* or *raachheri* when under one year; *earl* while under 2 years; *paujen* when over 3 but under 5 years, and *malepanj* in its sixth year when the blackness of its teeth is disappearing. With regard to colour the following names are given:—*kunail* (bay), *siyáh zánu* (with black knees but no other black marks), *liththá kunail* (dark bay), *tolti*, *kumaut* (che-stnut), *samand* (brownish), *sou samand* (dark che-stnut), *baddíni samand* (almond brown), *siyáh zánu samand* and *dindri samand* (other varieties of *samand*), *chína*, (flea bitten grey), *salz nugra* (pure white except for some black hairs in the mane and tail), *panj kalyán* (bay with white letlock and blaze), *ablaq* or *var-sád* (piebald or skewbald). A foal is suckled for a year and generally never ridden till 1½ years old but in rare cases *raachherás* are broken. The price of a well bred horse ranges from Rs. 100 to Rs. 350. The best known breeds of horses are the Bilochi, Sanghari, Desi or Watali. Crosses between Watali and Arab horses are called *dogla* and are considered good animals by the people.

CHAPTER A.¹ Khāna. The number of animals in the Farm, or Lohra, as it is Agriculture called, in March 1904, was—

Stud Farm,	Stallions	..	..	..	..	1)
	D ukeys	..	..	..	..	5
	Mares	..	..	..	..	27
	Mules	..	..	..	..	6
	Colts and Fillies	..	..	..	..	6
					Total	55

The Horse Farm, or Stud, is managed by the Tahsildar of Bahawalpur; its establishment consists of a Dāniga on Rs. 30 with a jamadar on Rs. 8 and 43 syces. The stud has no veterinary assistant, but the services of one from the Military Department are obtained when necessary. In addition a horse and a donkey stallion are kept in each Tahsil.

Goats.

A kid under 3 months is called *halidān*, one under 6 months is called *lēli*, one under 9 months *pāthi*, and a yearling *gesh*. A he-goat kept in the flock to cover the females is called *sāhn*. A she-goat gives 3 sers of milk daily and varies in price from Rs. 4 to Rs. 10. A goat is shorn twice a year, in Kattik and Chetr, and about $\frac{1}{2}$ or $\frac{2}{3}$ of a ser of hair (*jatt*) are obtained each time. The hair sells at 5 sers a rupee and is used in making *sélli*, bonds, *tarappas*, *lokārs* and *bhāndās*. Sheep and goat's skins sell at 12 annas to Re. 1 per piece.

Sheep

A sheep (*bhed*) yields 2 sers of milk per day and is shorn in Kattik and Chetr. The wool (*unn*) sells at from Rs. 35 to 40 a maund and is largely exported to Europa. The milk is sold at an anna a ser. *Dola* (unripe dates) in Siwan and Bhadrī, *phogh*, *lāna*, *sin*, and *daumman* in Jeth and Hār, *kikkar*, *jand* in Poh and Māng, grass in Chotr and Wīsākh, form the fodder of sheep and goats.

Camels.

Camels have various names according to age:—

Name.	Age.	Name.	Age.
Todi Sharappa, or Kotela	1 year	Chaugā	6 years.
Mazāt	.. .. 2 years	Chhaugā	7 "
Tirhón	.. .. 3 "	Nesh	8 "
Chatr	.. .. 4 "	Yak-fusla	9 "
Do-dak	.. .. 5 "	Do-fasla	10 "
		Armash	11 " or above.

Camels are also called after their colour, e.g., *sāvāt* (grey-red); *baur* (red); *makhnā* (white). A she-camel bears young 9 or 10 times at intervals of two years, first bearing in her 4th year. She-camels are generally kept solely for breeding and are seldom loaded. They give between 4 and 6 sers of milk a day. The Dakhnis, Ghabars, and Biloces are great camel-breeders and live on camels' milk which they also sell. The milk acts as a violent purgative for patients with spleen or dropsy. In giving the milk as a purgative the she-camel's tail is also stirred in it, as that is supposed to add to its laxative qualities. In the Ubhā, camels are of three kinds:—

Soháwá, Hazára and Murecha. The *Soháwá* is brown and large, the *Hazára* red and medium-sized, and the *Murecha* grey with a small mouth and thin skin. In the Lamma camels are also divided into three classes:—the *Kechí*, *Morhi* and *Tol-dá*. The *Kechí* is medium-sized either brown or red, fit for riding as well as loading: “*Ládi chárhi duktán dá hangán*,” i.e., excellent both for riding and loading. The *Kechí* has very great powers of enduring fatigue and hunger, and does more work and eats less compared with other classes of camels: “*Khári nál raj waindá*,” i.e., he is satisfied with only a small basket of fodder. The *Murechi*, also called *Mahrá-murechi*, is a lean swift camel, grey in colour. It can travel more than 60 *kms* (80 miles) in ten hours. The *Tol-dá* is the ordinary pack camel but it is also used for riding and goes at a fair speed. The paces (*cháts*) of the camels in the order of their swiftness are: *Thuski*, also called *jatáki* or *kirási* (a very slow jogging pace), *warikh*, *gám*, *ralla*, and *kharích* (the swiftest pace a camel can go, averaging between 10 and 12 miles an hour). The *kharích* is so called because it leaves the wind behind (from *khar*, stand, ref. wind).

CHAP.II.A
Agriculture
Camels.

As a rule villages have their own pasture grounds set apart for the cattle, but sometimes many villages combine, and each contributes a stretch of waste to form a joint pasture. Cattle, especially buffaloes, are seldom brought into the villages, but are kept on or near the pastures in pens called *bhanis*, *bhanis*, *várás*, *dhaan*, or *lhrás*. Cattle of one village can graze in another by permission of the owners, either free in return for a similar concession, or on payment of *bhuna* to them at rates varying from 6 pice to 8 annas per head per month. In riverine villages *kundhs*, *b-las*, *bildris*, *bildris*, *bels*, *donds* or *takás* are set apart for grazing. In the canal tracts the zamindars possess large pastures. In the rainy season the Cholistan is one stretch of grass. The *tobhis* or *tolds* are filled by the rain and the Rohi lands grow various grasses, herbs and shrubs, many of which are fragrant and valued on that account. People take their cattle to the banks of the well-known *sabhs* and pay the proprietors a nominal rate of *bhungi*, so that the Cholistan in the rains is a vast common pasture for the *Sindhus*.

Pasture grounds.

There are no organised cattle fairs in the State. At the fairs cattle fair or *urs* of Pir Muhammad Bileeb, Shaikh Wahan, Uch and other places cattle are sold, but not on a very large scale.

The ordinary cattle diseases with the usual remedies employed are as follows:—(1) *Pahsr*, or swollen udder caused by an injury. Branding with a red hot iron (*dúbbi*) is the usual remedy. (2) *Pattih*, burns or indigestion caused by grass or dry *forrás* fodder. It is rarely fatal. Ashes diluted in water are given. (3) *Painkri*, consumption or chronic catarrh affecting the lungs. *Sati* (*a red hot iron*) is applied to the chest close to the dewlap. (4) *Gház*, con-throat or chronic bronchitis, usually fatal in a few days.

CHAP. II. A. Agriculture Shrines are generally resorted to. (5) *Káli wá* or *satt*, heart disease to which the animal often succumbs in a few minutes. The forehead is branded, or the ear bled, or the animal is beaten with a shoe seven times. (6) *Mái ráni* or *sihal* (small-pox) is not always fatal and lasts for a week or so. The animal is taken to a shrine to invoke the blessings of the *pír*, or *mauhri* (a pulse) is cooked and given to it. (7) *Ogú*, another name for *ghotú*. The animal is immersed in water. (8) *Dháb* or *Wale*, in which the animal foams at the mouth and the limbs at once get numbed. It is supposed to be caused by a chill. One ear is bled or an *akmakra* (grass-hopper found on *ak* plants) is given. The animal is also kept warm and protected from draughts. (9) *Aváns*; a cow or she-buffalo in labour gets the uterus displaced, and it sometimes comes out. Pressure is applied and *katira* (a gum) and a decoction of *menhdí* (bona) leaves are given. (10) *Múhn khur*, rinderpest, or ulceration of the hoofs and mouth, supposed to be caused by a bird's settling on the part, or by bad weather. A mixture of *jowár* flour and water is given, and also water over which *mantars*, or the *káláms*, have been reeited by the village *mulla*. (11) *Hangli*, contraction or elongation of the muscles caused by a strain in fighting. The part affected is fired, but generally without result.

Diseases of horses.

Diseases to which horses are subject are as follows: (1) *Khub* or *khundq*, i.e., laryngitis. A plaster of mulberry leaves or branding round the neck are the remedies. (2) *Sár*, malarial fever, with very high temperature, contracted on a pasturo containing pools of standing water. (3) *Nábar*, caused by drinking when heated. The lungs and stomach get deranged. *Post* (poppy-head) and *phatkari* (alum) water is given. (4) *Chapar haddi*, a splint. Gram is put in a blanket, which is wrapped round the affected part and water poured on it. Sometimes a strong solution of acid is applied to corrode the bone in its primary stage, or a surgical operation is performed. (5) *Kacháwal*, or *chakíwal*, rheumatism causing extreme pain in the joints, which are generally fired with a red hot iron. (6) *Mútrá* or *hadda mútrá*, water collected in the joints. The disease is hereditary. The joints are generally fired. (7) *Machhe* or the twitching of the muscles, caused by slipping down a hard gallop. Warmth is applied or fomentation employed. (8) *Berhaddi*; a spurious growth of bone on the back-bone similar in construction to the *chapar haddi* is formed. Salt fomentations are employed. (9) *Sargir* or catarrh which has two varieties, *sargir* and *suk sargir*. In *suk sargir* no liquid matter exudes from the nose, whereas in *sargir* the nose is always running. Garlic and salt are given and smoke of burning black rags is made to enter the nostrils. (10) *Kám* (lampas) or swelling of the palate, which is generally bled. (11) *Wil* or pain in the kidney. Salt and *kawár bútí* (a herb) are given. (12) *Atgír* or colic; a purgative is given. (13) *Maldish* see *maláish* (camels); and (14) *Chardanl*, the growth of an unnatural additional tooth, which has to be extracted.

BANDAWALPUR STATE.] Diseases of sheep, goats and camels. [PART A.

The diseases of sheep and goats are as follows:—(1) *Phiphi*, CHAP II A. consumption, generally fatal. (2) *Kálidá*, as in cattle. (3) *Aphar*, Agriculture swelling of the stomach due to over-grazing and constipation. (4) *Húngni* (lit. groaning), cough accompanied by the coat becoming rough and abstinent from eating and drinking. It is fatal. (5) *Páni-lág* caused by bad grass, or foul water, inducing diarrhoea and loss of appetite. It is not fatal. (6) *Angfri*, the udder of the animal swells on account of contact with the hot ground or from dirt; water of henna leaves mixed with sugar is given and *shúheker* (earth from the holes of rats) and *bhang* is also plastered over the udder. (7) *Paththá laryd*; *paththá* or *jorár* fodder, *methra* or *sini*, which has not been washed over by the rain generally has a layer of dust over its leaves, and when eaten produces stomach-ache, colic and other maladies which go by the name of *paththá laryd*.

The diseases to which camels are liable are as follows:—(1) *Simuk*, swelling of the knees, shoulder or thighs, caused by derangement of the assimilative system, popularly attributed to long retention of urine in the bladder. Bleeding, or branding, or both are the usual treatments. The camel is also given beef to eat. (2) *Kálidá*, as in the case of cattle. (3) *Kambri*, convulsion of the muscular system due to a chill. Skins of wolf or jackal are boiled and the soup is administered, care being taken to remove the hair from the skin, as this is supposed to be injurious. (4) *Maldish*; sore-eye, which sometimes leads to loss of sight. *Ziri* (a medicine) is diluted in water and given to the animal and this remedy is generally efficacious. (5) *Rag tal*, over-strain upon the muscular system of a young camel which has been loaded more heavily than his strength can really bear. The animal is given rest for a few months. (6) *Kachh badr*, brushing of the ankles, causing bleeding and wounds, sometimes leading to bad ulceration. (7) *Machke*, rupture of muscles in the chest of an over-fatigued camel caused by the animal falling down in running. Fomentations are applied. (8) *Tut*, an ankle disease. Fomentations are employed. (9) *Lippo*, haemorrhage from the nose, constant but slow. The slow bleeding gives the animal relief, but its complete stoppage leads to death. (10) *Jokhám*, or catarrh, which has two varieties, *pápri* and *sendhi*; black pieces of cloth are burnt and their smoke made to enter the nose. (11) *Maror*, dysentery; powdered chillies and onions are administered. (12) *Gathhar*, ulceration deep into the skin close to the ribs. *Majith* and clarified butter are given. (13) *Hibbi*, a nervous disease in which the neck of a camel bends towards one side. The neck is branded with red hot iron on the opposite side; a stick of *karinh* wood is warmed at a fire and applied to the neck every now and then; or the tip of the camel's tail is scalded in boiling oil.

There is no organised Veterinary Department in the State. Veterinary Assistants are employed for the Camel Corps and the Orderly Rieela. The people do not appreciate scientific methods

CHAP.II.A. of treatment. Having been cattle breeders for centuries, they Agriculture prefer their own methods.

Loans to agriculturists.

In 1878 rules for State loans to agriculturists were first introduced into Bahawalpur by Major Grey, the Political Agent. Advances were, however, at first made on a very small scale. In 1900, during the minority of the present Nawáb, Colonel Grey, the Superintendent of the State, proposed *tagávi* advances to zamindárs for the construction of wells as a safeguard against failure of the river floods; and, under new rules, Rs. 8,00,000 were sanctioned for this purpose. The eagerness displayed by the agriculturists was so great and the demand for money so urgent that Rs. 4,91,593 were advanced for the construction of 1,280 new wells and about Rs. 2,200 for the repairs of 159 old ones in less than 8 months after these rules came into force. Up to 1904 Rs. 7,57,967 had been distributed. These loans have done a vast amount of good, and the State is always willing to sanction additional grants on the same conditions. A statement showing particulars of the distribution of the original grant up to 1904 in the different Tahsils is given below:—

Tahsil.	Taqávi loans.	Sum real- ized.	Balance due.	Wells con- structed.	Wells repaired.
Munchinábád and Nahr Sádiqiyah	2,69,602	76,483	1,93,118	716	19
Khaipur	58,999	10,098	48,900	126	43
Bahawalpur	77,019	23,541	53,477	180	60
Ahmadpur	1,48,223	33,150	1,15,079	351	72
Khanpur and Allihábád	57,506	15,162	42,343	160	17
Naslahra and Ahmadpur Lamina	1,46,612	27,497	1,19,114	422	15
Total	7,57,967	1,86,824	5,71,181	1,949	226

*Indebt d.
ness of culti-
vators.*

Before 1866, i.e., the year when the State came under British administration during the minority of the late Nawáb, the system of *báidí*, or division of the actual produce, obtained in the State and the general belief is that there was no indebtedness, firstly owing to this *báidí* or *húsibú* (lit. take what there is) system, and secondly because the landholders and cultivators by the connivance of the petty officials did not pay the ruler of the State his due share of the produce. There was no land alienation then and the Hindus held hardly one in every thousand acres. At present the land proprietorship of the Hindus has increased about a hundred-fold.

The causes of the indebtedness of the Muhammadan agricultural classes are extravagance, litigation, which has increased in cost by the introduction of the Court-fees system, secret payment to petty officials (*bhdः a denā te pār langhnā*, i. e., payment of fare to cross the river), payment of fines (*chatti*) and redemption money (*mudáiza*) in lieu of imprisonment (both of which go by the name of *chándī dā khallā*, lit, beating with silver shoes) to Judicial Courts for convictions for crimes such as cattle stealing and abduction of women, carelessness, exorbitant rates of interest, dishonest money-lenders whose evil practices are rendered easy by the illiteracy of the vast majority of the people, loss of cattle and bad seasons. The expenses of the majority of the Muhammadan agricultural population now exceed their incomes. Even the *jágir*-holders are in most cases in debt, as are also the great *Snjjáda-nashíns* of shrines in spite of the grants given them by the State and their incomes from *nazar-niyáz* (offerings by devotees). A *dera* (or guest-house) has to be maintained according to the old custom by the Muhammadan *zamíndárs* all over the State and this is a great drain on their resources especially as this act of hospitality is much abused. Moreover, it is a matter of *izzat* for the well-to-do *zamíndárs* to keep buffaloes, cows, camels and horses and to set apart for their maintenance very large tracts of cultivated land, a relic of the olden times when cattle-breeding was their only occupation, the popular idea among them being *ndl ndl zamíndár sohnán he* (it is only by the possession of live-stock that a *zamíndár* can be looked up to). Hindu landowners combine money-lending and farming, and are generally free from debt as they are exempt from the expenditure necessary to keep up traditions of ostentation and hospitality. Hence the saying *eh kirdr hai* (i. e., he is a *kirár*) applied to a Muhammadan who does not entertain guests and friends. The class of landholders who own small holdings and the tenants or farm labourers live more or less from hand to mouth, and in years of scarcity are reduced to extremities. The tenants generally all over the State, except in a few cases in the Lamma of hereditary tenants, are tenants-at-will and can be evicted without notice by the proprietor at any time after a harvest. This renders their position very precarious and gives the proprietor opportunities to exact from them what he can. Frequently when evicted they wander helplessly from village to village with their ploughs and cattle.

Mortgages in the State are generally of the following descriptions:—

Mortgages
and sales of
land.

- (a). *Súd-mahár* (or *súd panála*) *barábar*: the mortgagee receives the full proprietary possession of the land, manages the cultivation, pays the revenue and takes the produce in lieu of interest. This is also known as *rihn biltqabza*.

CHAP. II. A.
Agriculture
Mortgages and sales of land.

- (b). *Rihن-bilá-qabzá* : the mortgagee agrees to take interest on the loan at a fixed rate and the mortgagor remains in full possession and management of the land.
- (c). *Lekhá mukhí*, which is either *bilá-qabzá* (without possession) or *bil-qabzá* (with possession). In the former case the mortgagor remains in possession of the land but cultivates it under the supervision of the mortgagee, and takes a tenant's share of the produce handing over a proprietor's share (less the revenue which he pays himself) to the mortgagee, who credit its value against the interest agreed upon. In the latter case the mortgagee takes possession of the land and the mortgagor becomes his tenant only or, as no unfrequently happens, leaves the land and contents himself with getting the net profits accredited to his account. In this case the mortgagee (usually an astute money lender) tries to prevent the mortgagor from ascertaining the net profits or from seeing that they are properly entered in the account book, with the result that the estate frequently becomes overburdened and its redemption impossible.
- (d). *Rihن shartí* or *bai-bil-wafá* : Conditional sale.
- (e). *Rihن-dar-rihn* : Re-mortgage on the same conditions by the original mortgagee to another mortgagee.

The mortgagees are generally Hindu money-lenders, though well-to-do Muhammadan *zamindárs* and State officials also occasionally take land in mortgage. The mortgagors are usually Muhammadan agriculturists or the Sikh emigrants from Patiala, Faridkot Ferozepore and Ludhiána who were brought into the State in 1868-69 on the establishment of the British Agency in order to improve its agriculture.

Extent of alienation.

The following statement shows in acres the quantity of land alienated, between 1867-68 and 1900-01, by sale and mortgage, by the agricultural tribes in the State to non-agriculturists (Hindús) and to agriculturists (mainly Muhammadans).

CHAP.II.A.
Agriculture
Extent of
alienation

CHAP. II. A.I

Agriculture

Rates of interest

The common rate of interest in the State is very high, generally reaching or nearly approaching a *pakka paisa* (4 pies) in the rupee per month, or 25% per annum. Compound interest, too, is usually charged. Grain loans are generally repaid after harvest and one and a half times or double the amount borrowed, has to be given back, no interest in cash being taken. In cash loans 10 or 20% (*chilkana*) is usually deducted from the principal, but the full amount is entered up against the debtor and interest charged on it. The above rates of interest are not allowed by the State Courts, as a law was passed in Bahawalpur in 1896 called the "Law of Interest and Imprisonment in satisfaction of Decree," to check exorbitant rates. An examination of the records of the State had shown that, for the period 1890-1894, 811,953 bighas of land had been alienated for Rs. 9,56,204, out of which 239,033 or more than three-fourths had been sold for Rs. 7,48,400 or at the rate of Rs. 3-5-7 a bigha. The immense amount of land permanently alienated at a small price per bigha seemed to be the result either of the fear of imprisonment for debt or of a dread of the accumulation of compound interest. The law was accordingly passed in 1896, and it divided debts into nine classes: (a) oral debts; (b) debts based on *bahi* accounts; (c) debts based on a written instrument; (d) debts secured by pledge of ornaments or dwelling-houses; (e) money loans to be repaid in produce at fixed times for a price much below market prices; (f) debts secured by a mortgage on agricultural land; (g) debts to be repaid at enhanced rates in case of non-payment at fixed times; (h) judgment debts; and (i) grain loans to be repaid in grain. For (a), (b) and (c) the rate of interest was not to exceed 18% per annum, and the total interest was not to exceed the principal. For (d) the highest rate was fixed at 6% and the total interest was not to exceed half the principal. For (e) the value of produce to be paid was fixed at market rates and interest was not to exceed half the amount of the original loan. For (f) the rate of interest was not to exceed 6% and the total interest charged was never to be more than half the principal in the case of simple mortgage; and in the case of ususfructuary mortgages no interest was to be allowed, as the produce was to be taken by the mortgagee in lieu of interest. For (g) the rate of interest was not to exceed 24% per annum and the total interest was not to exceed the amount of the principal. For (h) no interest was to be allowed by Courts for the period commencing from the date of the decree except in special cases when it might be allowed up to a rate of 3%, and on (i) the total interest was not to exceed half the quantity originally lent. In addition to these provisions, the Act enacted that Courts could not enforce payment of debts by cash instead of by produce and cattle, and these latter (*gesh*), where tendered in payment of decree before Court, were to be valued by arbitrators appointed by the Court. This Act is still in force and has worked and still works well in the State.

With its scanty rainfall anything like *báráñ* cultivation in the State is next to impossible. Agriculture depends almost entirely on irrigation from wells, inundation canals, river floods, *jhalás* on the banks of rivers and canals. Even well irrigation unless supplemented by canals, or river floods, is a precarious means of cultivation, except in raro seasons of good rainfall. The composition or quality of soil has much less to do with the produce than the amount and character of the irrigation received. For this reason land has always been classed in the State revenue papers according to its method of irrigation—^{see} Settlements, Chapter III, Section C. All the Kharif crops require at least 3 to 4 waterings, while indigo, maize and rice need at least 6. Rice in particular requires constant waterings, and on most of the canals where the demand of water for other crops is great, rice cultivation is ordinarily not allowed by the State. The Rabi crops, especially wheat and gram, when they are sown on well lands, require at least three waterings. If canal irrigation is also available, on well lands the canals give only the preliminary flushing. On canal and *saildb* lands wheat, gram, *ussún*, turnips, mustard, *chardá* and other Rabi crops can generally be matured with the single watering they receive during the flood season even without the help of winter rains, as the soils are so retentive of moisture. With one or two fair rainfalls in winter the Rabi crops grow as luxuriantly as the crops of the districts regularly irrigated by the Sirhind Canal. The Cholistan *báráñ* areas require from 2 to 3 showers of rain to mature Kharif and Rabi crops. This tract, says Mr. Burns, "is in its general level from 10 to 25 feet higher than flood level and about 9,000 square miles in extent : it is divided from the desert by a depression locally called the *Hakra* or *Wáhand* through which the surplus waters of the country drained by the *Ghaigar* find their way through Sindh towards the sea; large proportions of this central tract are here and there covered by sand-drifts from the adjoining desert, but on a rough calculation about half of the total area, or say 4,500 square miles of first class land, is fit for the plough if water for irrigating it were available; should a channel be brought down from Colonel Anderson's proposed dam at Ferozepore it would be perfectly feasible to place every acre of the good land in this tract under high level irrigation."⁽¹⁾ Since Mr. Burns wrote the *Ghaigar* waters have but very seldom reached those tracts, but the local *Hakra* depression collects a large quantity of water in rainfall which it retains for a long time, and Rabi cultivation in its bed is matured without the aid of further rains after sowings.

The only form of well in use in the State is the Persian wheel. *Lán* and *charsa* wells are never used. The ordinary well is either lined with baked brick masonry and known as a *pakká khúh*, or with

Irrigation.

General conditions.

wells.

CHAP II.A. logs, in which case it is known as *kachchá* or *ghat dá kharora*. A well lined with wattles is called *lei* (or *pilchhi*) *dai khnroro*, wattles being made from the *lei* bush (*Tamarisk dioica*). Without a lining *kachchá* wells cannot be built except in the nearer Cholistán where very narrow wells, usually from 2 to 3 feet in circumference, are sunk for obtaining drinking water only. In the extreme Rohí, this is impossible owing to the fineness of the sand in the lower substrata of the soil.

Irrigation
Construction
of wells.

Generally a spot over which *suchcha kána* grows is selected for sinking a well, as under that plant sweet water is supposed to exist. The site having been selected, a hole larger than the brick cylinder proposed is excavated down to the *sach* or the stratum of water giving sand. This hole is called *pár*. The wooden base of the brick work, called the *salirang* or *chak*, is then laid down in the *pár*, and the cylinder (*kothi*) of brick work is built upon it till it reaches a few feet above the surface of the ground. The sand or *hán* at the bottom of the *pár* and under the *chak* is then dug out. This process of removing mud inside and under the *chak* enables the cylinder to sink down gradually as the additions are made to it at the top. This removal of mud is called *tobhí*, and is performed by *tobhás*, a class of professional well-sinkers, generally sent for from Hoshiárpur and Jullundur Districts by the inhabitants of the Uhha. As soon as the cylinder reaches the true water stratum, which is usually from 8 to 10 feet below the place where water is first found, the parapet (*gal*) portion of the cylinder above the ground is completed. There is no fixed depth to which a cylinder should be sunk below the water level. If the soil is firm a smaller depth is sufficient than when *jillh* (soft mud) or *hán* (clay which is hard like stone) is encountered. But in the State very few wells are sunk to the *sach* or the true spring of water, the cylinder being always allowed to rest on firm soil, although this is higher up than the *sach*. This accounts for the drying up of most of the wells in the State in a season of drought. Wells, especially those situated near the river, are subject to much influx of sand and have therefore to be cleaned out by *tobhás* every third or fourth year.

Well ap-
paratus and
estimat ed
cost.

The wood-work of a well is known as *chakkal chob*. Its chief parts are the large horizontal wheel (*chakkal*), the vertical pole on which it turns (*phurjal* or *bharol*), the horizontal beam fixed in the *mannahas* or the small walls raised outside the *bharol* (*kánjan*), the vertical wheel fixed in the *kánjan* (*chakli*), the lever furnished with a seat for the driver (*gádhí*), the ropes hung with pots (*máhl*), the sticks fastening the pots to the ropes (*arerián*), the piece of wood hanging close to the mouth of the well to keep the *máhl* in their proper place (*sútar tor*), the cog (*thákka* or *kutta*), the wooden trough into which the pots empty the water (*várchha*), the longer conduit which takes away water from the *párrha* into the cistern (*nísár*, generally made of the trunk of a date tree).

the log on which the *nisár* rests (*jhal*, lit. prop), and the cistern into which the water falls from the *nisár* (*kháda* or *chabachcha*). The cost of the wooden frame work varies according as wood of superior or inferior quality is used. Generally it is between Rs. 35 and Rs. 45, but often the owners of wells use their own trees and have to pay the carpenter only. Wells are sometimes built large enough to allow of two Persian wheels working at the same time. Such double-wheeled wells are known as *wán* or *dohatta*. A *wán* costs about one-third more than a single-wheeled well of the same depth. *Wáns* are worked when the water supply in the well is sufficient to allow it, and when the water runs short only one wheel is used. Before the construction of perennial canals on the Punjab rivers the river floods were more than sufficient for purposes of irrigation and the *zamindars* constructed very few wells. When subsequently the rivers failed to supply the usual amount of water, in spite of the construction of new canals in the State, irrigation was reduced to an unsatisfactory condition : *zamindars* were then instructed to sink wells and various encouragements were held out to them to do so. *Taqáví* grants were freely made, and under the rules repayment was to be made by instalments within 12 years. Moreover, the wells so constructed were exempted from *pará* or water-rate for 12 years and wood for the well gear and apparatus was given at half the usual price. In addition to the amounts advanced as *tagáví* (see p. 234 above) the *zamindars* themselves spent the following amount on the construction of wells:—

	Rs.	a.
From 1878-79 to 1882-83	... 1,82,599	10
„ 1883-84 to 1893-94	... 2,45,200	0
„ 1894-95 to 1898-99	... 84,284	10
Total	<u>5,12,084</u>	4

The depth of wells in the riverain tracts is generally from 25 to 30 feet, whereas previous to the opening of the Punjab perennial canals it was from 10 to 20 feet. In seasons of drought some of the wells retain their water though at a lower level, but most of them then give water only for 12 hours in the day, while others get quite dry. The average area irrigated by a well lying on lands near the river, the ploughing and sowing of which are done with the aid of the river floods is 40 *bighas*. Similarly the average area irrigated by a well at a distance from the river, but situated in the canal irrigation zone, and where ploughing and sowing are done with the aid of canal water, is 30 *bighas*. The wells which are helped neither by floods nor canals can irrigate 15 *bighas* only. In years of drought the average in all cases falls by over one-third. This average is in the case of the *Rahi* crops; in the case of the *Kharif* when irrigation is generally done only at night time and the excessive heat of the atmosphere and the land causes rapid evaporation, the area irrigated is hardly one-third of the average of the *Rahi* irrigation.

CHAP. II.A
Irrigation.Well ap-
paratus and
estimated
cost.Depth of
wells and aver-
age area irri-
gated by each.

CHAPTER II. The number of wells and their depths in 1878-79 when the irrigation British Agency was withdrawn was as under:-

Number of wells in 1878-79.

Name of Ridge.	Number of wells.	Diameter.			Remarks.
		10 ft. to 15 ft. or 12 ft. on the average.	16 ft. to 20 ft. or 18 ft. on the average.	21 ft. to 25 ft. or 23 ft. on the average.	
1. Muzinchibid and Nabi Khanpur	6705	311	145	125	95
	2,479	659	781	488	351
2. Dhamalpur	1,739	768	428	392	210
4. Ahmedpur	1,449	401	208	235	305
5. Khanpur and Aliabad	3,200	1,050	823	797	620
6. Naupur and Ahmedpur Lamina.	2,135	705	675	587	298
Total	11,613	4,160	3,250	2,934	1,870
Multipplied into		18.5	18	23	23
Product	61,875	75,600	68,293	68,293	68,293
Divided by	11,613	(average),	(average),	(average),	(average),

-221 acre.

-19 ft. average depth.

At present (1903-04) the number of wells in the State with their approximate cost, depth, etc., is as follows:—

CHAP. II A.
Irrigation.

Number of wells.	DEPTH IN FEET.		Average cost in rupees.	Pairs of bullock to work 24 hours	AREA IRRIGATED BY A WELL (IN ACRES).		Number of wells in 1903-04.
	From	To			Rabli.	Kherif.	
1,700	18	20	200	3	10	6	
3,978	21	25	250	4	16	5	
4,870	20	30	420	4	15	4	
3,611	31	35	450	5	15	4	
1,055	36	40	420	5	13	4	
825	41	45	520	6	12	4	
108	46	50	676	6	10	4	
62	51	60	650	6	10	3	
15	61	70	720	7	8	3	
Total	17,220						

Of these 18,630 are in working order, and the remaining 3,590 have fallen out of use. In addition to the above there are 3,420 unbricked wells (*kharoras*) in the riverain tracts.

All the State canals are inundation canals. In connection with the old canal irrigation of the State Mr. Barns says:—"Irrigation must have always been in vogue and, equally with Sindh and the Punjab, the canals received more or less care according as the ruler for the time being was energetic or otherwise. My opinion is that at a period less than 50 years since the irrigation of this State was in a far more prosperous condition than when Major Minchin took charge of the State; the number of canals large and small (omitting all under 10 feet breadth) then in existence was as follows:—viz., 26 from the Sutlej, 6 from the Chenâb, and 6 from the Indus." Moreover in Khairpur Tahsil there were three large natural depressions, by means of which irrigation was effected and there were many small cuts, to be scarcely called canals, and other old depressions (*haryâris*) across which dams (*bands*) were constructed for the irrigation of areas in the riverain. "These cuts," says Mr. B.—"may be termed local, each the river nearest to where the knowledge of the relative levels of the ground being a sufficient guide for the comparatively short distance water had to be led. In all these cuts it was an accepted condition that only the land on the last few miles in length would be irrigated by natural flow and that for about two-thirds of the total length of the canal cultivation was more or less dependent on irrigation by lift." Except the canals enumerated in the footnote all other canals and branches in the State were constructed either in the Agency period or after.

CANALS.

Canals before the first Agency.

Canals improved under the British Agency.

CHAP. II.A. wards. The first step taken towards improving the State irrigation under the British Agency was to revise the gradients of the existing canals. This is thus described by Mr. Barns :—

Canals improved under the British Agency.

"As the success of irrigation may be measured by the relative proportion which cultivation by lift bears to that by natural flow, our first care has been to revise the gradients of existing canals and extend their heads

and high level lands for irrigation."

Only are we enabled to utilize every canal on the line whether in use or not, but all the old zamindari cuts therefrom, excavated, perhaps, by the forefathers of the present generation, came at once into play as distribution channels, and thus revived the latent fertility of a district that may have lain fallow for a century past.

"The extension of the heads upstream and the simultaneous revision of gradient has, as may be supposed, considerably increased the ordinary flow of water, and in many instances has enabled us to increase the area of high level irrigation by extending the tail ends of the canals so improved. A water gauge has been erected on the banks of the Sutlej near

the flood in 1869 was

set rise above zero to

with this moderate rise

and a slope of country fully one foot per mile, it will strike the engineer as affording great facilities for irrigation as compared with many of our Indian rivers..... As a first step towards conservancy a dārogah and one or more nāibs are appointed to each large canal, and many water gauges have been erected. One overseer for each nizāmat has been sanctioned, but great difficulty is found in getting experienced men from the Punjab where works of such magnitude are in progress, and the sub-overseers employed to fill up the vacancies have not had sufficient experience to be trusted out alone. The amount of engineering work going on in each nizāmat is quite sufficient to occupy the whole time of an experienced Assistant Engineer, and whenever the state of our finances may admit I believe it will be to the interest of the State to have one Assistant Engineer stationed in each nizāmat.

New canals under the Agency. After improving the existing works the British officers took in hand new works. The most important canals excavated by them between 1867-77 were :—

Nizāmat.	Canal.	Cost in Rs.
Mianbinabād ..	(1). Fordwāh ...	3,63,468
"	(2) to (5). Murādwāh with branches, viz., Right Branch, Kallarywāh, and Faizwāh	77,244
"	(6). Greywāh (Ubha)	15,228
"	(7). Sotri Escepe	11,211
"	(8). Katorewāh	5,508
"	(9). Daulatwāh	47,650
"	(10). Harewāh	
Bahawalpur...	(10). Burnewāh	
"	(11). New Head of Husaiawāh	
"	(12). Birchwāh	
"	(13). Galtropwāh	
Khanpur ...	(14). Baenswāh (with Beckettwāh and other branches).	12,09,667
"	(15). Sadiqwāh (with branches)	
"	(16). Minchainwāh (with branches)	
"	(17). Greywāh (with branches)	
		17,20,076

The Fordwáh was named after Mr. Ford, Commissioner of Multán, who in 1866 took over charge of the State as first Political Agent; other canals were called after the various British and native officers of the Agency period.

In the reign of the late Nawáb Sir Sádiq Muhammad Khán IV two most important canals were excavated, viz., the Sádiqiyah Sharqiyyah in Minchinábád Nizámát and the Sádiqiyah Garhiyyah in Khánpur Nizámát. The Sádiqiyah Sharqiyyah Canal was first undertaken in 1889 with a head of 20 feet wide for the irrigation of the Cholistán tract of Minchinábád Nizámát for a distance of about 26 miles in length. In 1898 the head was further widened to 50 feet, and the tail of the canal was extended 14 miles, or 40 miles in all. It was previously intended to carry it to the Doráwar Fort, a distance of 165 miles, from the head. Part of the head of the canal was up to 1892 in Fázilka Tahsíl for which the zamindárs of Pakká Chishtí and Jhangar gave lands without a rent to the State authorities, as the piece of land utilized was so small; but in 1893 the Sutlej changed its bed, and a larger piece of land about 16 bighas in size had to be obtained from the zamindárs of these villages for the head of the canal. In 1900 the river again changed its course, and the British zamindárs refused to give land for its head. The Deputy Commissioner of Ferozepore was requested to use his influence with the zamindárs in getting land for the State under the Land Acquisition Act, but to no avail. At last His Highness the present Nawáb went to the spot in April 1901 and obtained from the British zamindárs permission to cut a head through their lands, on payment of an annual rent of Rs. 20 per acre. Since that date rent is annually paid not only for the head of the Nahr Sádiqiyah but also for the head of the Fordwáh, which also lies in Fázilka Tahsíl. In 1904 His Highness sanctioned 10 lakhs of rupees for the extension and widening of the canal. The excavation work has been in progress since September 1904. The present width at the head is 150 feet and the length of the canal is to be 66 miles. More than six lakhs of rupees were spent on it up to the end of March 1906. It is intended in the future to take this canal to the Marot Fort, a distance of about 120 miles from the head.

The Sádiqiyah Garhiyyah Canal with a head 80 feet wide was excavated in 1887-89 at a cost of Rs. 4,92,833, with a view to supplying a feeder for the Pírwáh, Kuddanwáh, Kahírwáh, Groywáh, Bahádurwáh, Muhammadwáh and Khánwáh which have been cut off from the river on account of the intervention, under "Avulsion" rules, of chakkars of Mazári lands of Dera Ghází Khán District between the State area and the Indus.

The irrigation system placed on a regular footing and conducted on scientific principles by the British officers between 1867-78, was allowed to fall comparatively into neglect on the termination

Canals
excavated in
the time of
the late
Nawáb Sir
Sádiq Muham-
mad Khán
IV.

Colonel Grey,
Superinten-
dent (1899-
1903).

CHAP. II. A.
Irrigation.
Colonel Grey,
Superintendent (1899-
1903).

of the Agency. The result was that the canals lost much of the value of their scientific construction, the distribution of water was defective, gradings of beds and benchmarking being neglected. Silt in the course of clearance was not thrown far enough to keep the berms clean but accumulated on the margin of the banks like sand-hills and soon filled the beds of the canals again; embankments were not strengthened, and breaches. Moreover, supervision was less effective during

certain cases canals were regraded; in others only furnished with regulators, in which respect much still remains to be done. A large number of *mirâbs* was appointed, and honorary *munsifs* from among the *zamîndârs*, were selected, at suitable distances on canals to help the irrigation staff in the annual clearance of silt and the distribution of water of the canals.

The canals constructed and readjusted in Colonel Grey's time were—

- (1) *Qutbwâh* in Ahmadvâr Tahsîl.—This was enlarged, its head being taken out about 1½ miles higher up the Sutlej. The head was also made 20 feet wider than before (or 60 feet in all). It was renamed Bahawalwâh.
- (2) *The Fordwâh*.—This being 110 miles long, gave little water supply in comparison with the area depending on it. It was closed at mile 83 and confined to Minchinâbûd Tahsîl. The areas depending on it below mile 66 were provided with a new branch from the Daulatwâh, called the Masûdwâh.
- (3) *The Daulatwâh*.—This was closed at Mahta Jhedû and a new canal, called the Mahmûdwâh, was taken out from the Sutlej to irrigate areas below Mahta Jhedû village.
- (4) Two new branches called the Bahawalwâh and Zamurrudwâh were also taken out from the Fordwâh to irrigate the areas to the north and south of Chabiana and Bahawalnagar.

Various other branches were constructed on other important canals, but the most valuable work done by Colonel Grey was the improvement of the existing canals. These canals and *râjbâhâds* were excavated in lands which stood in great need of canal irrigation and generally paid a low rate of revenue.

Recent extension of canal irrigation.

The State is always ready to excavate canals and *râjbâhâds* on the *takâvi* system, the money spent being realizable in instalments by levying water-rate (*âbiâna*), varying from annas 2 to annas 6 per cropped bigha in each harvest over and above the revenue fixed. The canals and *râjbâhâds* constructed in this way are, the Nahr Sidiqiyah Sharqiyah, Azam Chhina, Bahawalwâh, Zamarrudwâh,

etc. When the money spent by the State is paid back a modified revenue rate is imposed. In the Lamma Tahsils where the rents are generally two-fifths the statnto labour has to be performed by the landowners, but in the Ubha Tahsils where the *batāi* is from one fourth to one-third the *chher* is furnished by the tenant.

The honorary munsifs appointed to help the Irrigation Department are granted a remission of 2 seers, $1\frac{1}{2}$ seers, or 1 seer, respectively (see *chher* system of silt clearance below), according as they are first class, second class or third class in rank. They receive no other emoluments.

The total area commandod by the State Irrigation Canals as returned in the latest revenue records is 2,870,928 acres, of which 970,604 acres are returned as cultivated and 1,900,324 acres, including areas under forests and plantation, as uncultivated. The latter area is being gradually brought under cultivation by owners and lease-holders. In certain canals escapes have been constructed at considerable distances for the irrigation of uplands near the banks of those canals. These escapes supply water only during the flood season and contribute towards the cultivation of the Rabi crops of the uplands where flood irrigation is impossible at ordinary times. The decrease in the supply of water available in the rivers has gradually been followed by the lowering of the beds of canals. The State has therefore constructed *pakkā* regulators or small weirs with a view to facilitating the irrigation of the higher lying lands. The distribution of water is conducted after the *wārdbandi* (turn by turn) system, and a large establishment has been organised to carry it out. The construction of the regulators has cost the State over five lacs of rupees and the work is still going on on a larger scale, regulators to the number of three or four being built every year as funds permit.

Irrigated
area and im-
provements
in irrigation
system.

The total number of canals drawn from the Satlej, Chenab and the Indus is 36. From these 260 branches have been con- ducted well into the State; all these a

Total num-
ber of canals
and branches.

Departmeet under the *chher* system:

distributaries, the clearance of which is done by the zamindars themselves. The statement below gives the particulars regarding the canals, the area depending upon them, etc., etc. :—

No.	River.	Canal.	Length in miles	Breadth in feet.
1	Satlej	Nahr Sadiqiyah Sharqiyah	~ 68	~ 150
2	"	Fordwah	~ 63	~ 100
3	"	Azam Ghaffar	~ 12	~ 20

CHAP. II.A.

Irrigation.	No.	River.	Canal.	Length in miles.	Breadth in feet.
	4	Sutlej	Paropata	20	40
	5	"	Doulatwâh	45	55
	6	"	Mahmûdwâh	42	60
	7	"	Qâimwâh	22	25
	8	"	Ahmadwâh	45	60
	9	"	M'arfiwâh	20	20
	10	"	Gîganwâh	20	20
	11	"	Tolawâh	25	20
	12	"	Hussainwâh	25	40
	13	"	Borsawâh	36	72
	14	"	Bahawalwâh	35	60
	15	"	Pîrwâh	10	15
	16	"	Sultânwâh	25	50
	17	"	Fazalwâh	9	15
	18	"	Mubârakwâh	10	10
19 & 19a	"	{	Bakhatwâh	24	30
	"		Sonwâh	10	30
	20	Chenab	Barnawâh	14	30
	21	"	Dihariwâh	28	30
	22	"	Minchiawâh	42	60
	23	"	Barneswâh	40	70
	24	"	Sâdiqwâh	35	60
	25	"	Daggawâh	29	35
	26	Indus	Nahr Sâdiqiyah Gharbiyah	56	80
	27	"	Greywâh	38	35
	28	"	Bahâdarwâh	13	30
	29	"	Muhannamudwâh	23	30
	30	"	Ahmadwâh	37	40
	31	"	Fâzilwâh	27	30
	32	"	Khânsawwâh	10	20
	33	"	Sabzawâh	24	30
	34	"	Mîhiwâh	8	12
	35	"	Wallowâh	5	12

BAHAWALPUR STATE.] Statement of Irrigation accomplished. [PART A.

The following table gives the cultivated and uncultivated areas irrigated by the foregoing Canal:-

CHAP. II.A
Irrigation.

Irrigated area.			Uncultivated area including area under Forest.	Total.
Kharif.	Rabi.	Total		
35,620	15,600	51,310	173,600	225,000
31,935	28,293	60,288	165,810	226,098
3,120	5,715	9,835	2,620	12,455
1,140	12,675	13,815	15,210	29,025
16,892	22,031	40,243	145,640	189,063
16,225	20,900	37,125	22,510	59,635
8,668	4,303	7,971	1,225	20,063
10,390	10,650	30,040	17,720	47,760
4,538	4,628	9,366	10,024	10,390
2,362	3,814	6,176	6,967	13,143
910	2,181	3,091	6,302	9,393
12,300	10,947	39,247	21,460	60,707
28,781	20,131	57,912	55,357	113,269
26,639	15,711	52,350	52,750	105,100
8,300	2,500	10,600	18,402	24,202
9,600	4,800	14,400	17,780	32,180
5,680	2,809	8,489	21,822	30,311
835	700	1,535	4,035	5,570
17,285	26,190	43,475	53,817	97,292
5,800	11,000	17,300	16,296	83,596
18,540	26,275	44,815	48,737	93,552
36,100	41,377	77,567	120,023	197,590
28,625	22,190	50,815	7,723	129,538
49,531	38,873	88,404	140,242	228,646
23,270	29,235	53,205	88,027	72,132
58,507	41,960	101,557	397,103	498,660
5,963	4,017	10,980	40,302	51,282
4,243	1,069	5,311	20,520	25,831
6,317	1,757	8,074	35,107	43,181
10,963	2,082	13,045	53,327	66,372
8,562	3,857	12,419	51,485	63,884
1,491	416	1,907	6,105	8,012
3,090	2,392	5,491	23,313	28,804
942	535	1,477	3,157	4,534
339	530	869	1,060	2,549
518,751	451,853	970,604	1,990,321	2,870,929

CHAP. II.A.
Irrigation.

The maintenance of this canal system has cost the State Rs. 21,53,583-14-3 during the years 1878-79 to 1901, as detailed below :—

Year.	New Works.			Cost of Clearance and Improvements Required			Total.					
	Provided by the State.	Taluk Advance.	Total.	Provided by the State.	Taluk Advance.	Total.	Rs. a. p.	Rs. a. p.	Rs. a. p.			
1 1878-79	1,22,247	5	3,537	6	9	1,23,784	8	5	10,726	12	7	
2 1879-80	67,815	5	...	67,815	5	67,815	6	4	6,176	15	1	
3 1880-81	40,613	15	5	40,610	15	40,610	16	9	29,237	12	11	
4 1881-82	35,745	7	1	65,745	7	65,745	7	1	14,639	11	1	
5 1882-83	38,517	5	1	38,517	5	38,517	8	5	17,052	5	1	
6 1883-84	21,635	6	7	21,635	6	21,635	6	1	23,424	5	1	
7 1884-85	18,503	4	4	10,869	0	0	29,985	4	4	10,292	0	4
8 1885-86	7,023	12	4	13,231	10	8	21,161	7	16,444	3	3	
9 1886-87	1,091	16	0	...	...	1,401	16	0	13,151	3	1
10 1887-88	69,230	8	10	69,230	8	69,230	8	10	11,000	10	6	
11 1888-89	3,60,981	11	9	24,129	0	0	41,100	11	9	15,651	1	2
12 1889-90	29,005	6	17	29,005	6	29,005	6	17	13,285	13	8	
13 1890-91	23,046	8	5	1,424	10	5	30,770	7	17	12,241	7	11
14 1891-92	27,421	3	11	1,221	0	0	28,642	3	11	13,294	9	10
15 1892-93	13,876	15	4	12,880	0	0	26,756	15	4	2,896	6	11
16 1893-94	61,331	15	0	...	...	61,331	15	0	21,753	3	11
17 1894-95	3,000	0	0	2,900	0	0	23,693	8	10
18 1895-96	17,220	0	0	2,606	2	0	22,926	0	2	18,973	8	3
19 1896-97	34,847	4	10	24,833	9	11	50,980	14	9	10,311	3	2
20 1897-98	15,352	0	0	8,846	0	0	22,469	0	9	23,210	5	3
21 1898-99	16,455	0	0	60,009	11	0	76,818	0	11	17,129	0	7
22 1899-1900	1,70,241	8	8	26,801	0	0	20,312	8	8	5,126	8	8
23 1900-01	77,055	10	8	12,722	4	0	90,707	14	8	8,452	11	6
Grand Total			14,29,826	9	9	2,25,464	12	3	10,51,206	0	0	
			"	"	"	"	"	"	3,68,092	7	10	
									"			

**Cost of REPAIRS IN VEHICLES, GUNDALS AND OF
CONVEYANCES, ETC.**

CHAP. II A.
Irrigation.

CHAP. II.A. Besides the above cost the value of the statute labour done by Irrigation. the zimindars is Rs. 1,11,31,632-13-6 as detailed below:—

Year.	New Works, Repairs &c.	Annual clearance, repairs in sluices, sandbars, etc.			Total for canals.			Excavation of watercourses,			Grand Total,			
		Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	
1 1873-74	... 1,797,80	40,511	16	5	3,39,203	12	11	9,640	14	0	1,512	4	1,89,774	
2 1874-75	... 1,80,81	40,913	8	11	2,60,064	3	3	14,023	4	7	8,9	3	1,90,774	
3 1875-76	... 1,80,82	43,189	15	12	1,86,775	12	0	12,212	6	7	0	4	1,90,774	
4 1876-77	... 1,80,83	20,814	0	7	3,05,023	4	6	2,553	0	0	0	7	1,90,774	
5 1877-78	... 1,80,84	3,909	3	2	1,96,340	4	9	6,947	14	0	1,14	2	1,90,774	
6 1878-79	... 1,80,85	10,567	0	7	3,52,677	0	0	3,412	0	0	11,12	2	1,90,774	
7 1879-80	... 1,80,86	14,032	0	7	3,60,607	12	0	2,605	0	0	16	4	1,90,774	
8 1880-81	... 1,80,87	80,643	6	5	3,35,47	8	9	2,090	7	2	18	3	1,90,774	
9 1881-82	... 1,80,88	11,206	7	1	3,16,001	4	9	2,097	9	6	17	7	1,90,774	
10 1882-83	... 1,80,89	3,004	3	0	3,49,895	12	0	31	10	0	8,007	10	1,90,774	
11 1883-84	... 1,80,90	1,120	14	0	3,91,520	0	0	11	0	0	10	2	1,90,774	
12 1884-85	... 1,80,91	14,078	8	11	6,36,765	0	0	0,015	13	6	12	4	1,90,774	
13 1885-86	... 1,80,92	18,361	16	6	5,10,634	4	0	2,907	15	1	4	1	1,90,774	
14 1886-87	... 1,80,93	10,251	11	6	5,97,493	4	0	8,686	21	0	12	1	1,90,774	
15 1887-88	... 1,80,94	14,056	8	3	8,03,883	1	3	4,705	0	0	14	0	1,90,774	
16 1888-94	... 1,80,95	28,636	10	2	6,41,211	5	4	4,404	0	0	10	15	0	
17 1889-95	... 1,80,96	37,829	11	0	6,42,769	0	7	3,976	0	0	14	12	0	
18 1890-96	... 1,80,97	27,903	3	11	7,97,113	1	0	1,600	8	3	12	6	0	
19 1891-97	... 1,80,98	20,786	13	8	7,46,319	14	0	5,000	11	11	17	7	0	
20 1892-98	... 1,80,99	26,673	9	7	7,32,688	13	0	0,054	5	3	10	15	2	
21 1893-1900	... 1,80,00	65,223	12	1	4,09,530	3	6	3,691	2	10	10	6	0	
22 1894-1900	... 1,80,01	33,230	14	9	3,44,229	3	5	9,778	3	1	30	6	3	
23 1895-1900	... 1,80,02	4,08,594	1	4	4,29,063	2	5	19,304	8	3	22	5	4	
24 1896-01	... 1,80,03	10,61,978	9	8	99,10,932	5	11	21,003	15	0	1,90,774	14	7	
Grand Total	...												1,90,774	14

No water-rato (*abidna*) boing loived except in the case of CHAP-II.A.
takdři canals or *rājbahds* to be described further on, the annual
 clearance of silt and other excavation of the heads of canals is
 done by the *chher* system. The *chher* system was a very old
 institution in Sindh. In the pre-Agency period in Bahawalpur
 when canals ceased to run, during the month of November the
kārdārs of the *ilāqa* used to fix the number of *chherás* (labourers)
 they considered necessary to complete the work of the clearance
 of silt and the excavation of the head of a canal before March.
 The number of labourers to be furnished by each village
 was then determined on. Some villages furnished labourers
 carrying their "tārī" or "yoke" or wells, or *pattis*, or yokes; others
 furnished a certain number of labourers being
 the amount of produce gathered at the last harvest.
 There were others who were made to furnish labour in
 the hope of obtaining water next season. The labourers thus
 furnished were required to be present during the entire season
 of clearance except when their substitutes relieved them; non-
 attendance was punished by fines. The system was popular,
 and canals were always made ready to run in time. This system
 was also upheld by the British Agency, but with this modification
 that each owner of an irrigated estate had to supply labour accord-
 ing to a fixed area, e.g., one labourer for every 50 or 100 bighas
 of cropped area. The unit of labour depended on the number of
 men required to remove the estimated amount of silt in the time
 available. The total irrigated area of the canal was then divided
 by this number of men and a unit of area was arrived at. Each
 owner had to supply one labourer for every such unit of land in
 his holding. In the first regular settlement, however, a *chherá*
 (or labourer) per hundred rupees of revenue demand was fixed
 as the unit, and this still obtains. The amount of excavation that
 can be done by one labourer is locally designated a *ser*, and frac-
 tions of a *ser* are called the *sháraks* and *shádis*: (thus a *chherá* = a
ser = 16 *sháraks* = 64 *shádis*.) The total amount of excavation to
 be done is divided into *sers*, *sháraks* or *sháris*, and *shádis*, and distributed
 accordingly. Thus a man paying Rs. 130 as revenue has to
 clear or have cleared a *ser* and 6 *sháraks*, and one paying Rs. 5
 has to clear 3 *shádis*. The total number of *chherás* distributed by
 revenue demand for the various State canals is given below:—

Nizāmat.	Canal and branches.	Number of <i>chherás</i> and <i>sháris</i> .	<i>Sháraks</i> .
Minchindahd	Fordwāh	950	8
"	Daçlatwāh	500	...
"	Mahmudwāh	225	...
"	Ahmadwāh	232	4
"	Marūfwāh	85	3
"	Gaganwāh	81	8
"	Telawāh	45	7

Silt
clearance;
Chher system.

CHAP. IIIA.	Nizamat.	Canal and branches.	Number of chherás and of sers.	Sháiks.
Irrigation	Bahawalpur	Husainwáh ¹	288	...
Silt clearance:	"	Burnewáh	715	...
Other system.	"	Baháwalwáh	377	3
"	"	Mubárakwáh	67	...
"	"	Pirwáh	113	...
"	"	Soltánwáh	294	4
"	"	Mubárakwáh	12	1
"	"	Fazalwáh	141	...
"	"	Bakhtwáh	248	3
"	"	Banwáh	119	3
"	"	Harewáh	34	...
"	"	Beliáriwáh	388	1
Khánpur	"	Minchinwáh	885	4
"	"	Bároswáh	413	...
"	"	Daggawáh	172	...
"	"	Sádiqwáh	1,001	...
"	"	Nahr Sádiqyah Gharbiyah	1,896	...
"	"	Sabzalwáh	125	...
"	"	Fázilwáh	183	...
"	"	Mubárakwáh	48	...
"	"	Baháwalwáh	22	...
"	"	Greywáh	152	...
"	"	Bekhdurwáh	110	...
"	"	Muhammadwáh	115	...
"	"	Abmadwáh	228	...

Frequently, when work has to be urgently carried out, the number of chherás is increased, so that sometimes a landowner has to supply up to even as much as 16 times his due share of labour. Besides the above there are other canals and *rājbahás*, on which *hher* is still levied on the measurement of the irrigated area, usually a chherd per 50 or 100 *bikas*. This practice obtains in the case of the canals and *rājbahás* that were excavated by advances of takáví to the *zamindárs* after the conclusion of the last settlement.

Dams or
bands for
irrigation
purposes

Besides the canals enumerated above, there are many natural creeks running for considerable distances into the interior of the State in the beds of which dams are made. They are thus utilized for irrigation purposes. The following is a list of such dams:—

Tahsil.	Name of dam.	Date of erection.	Cost incurred.
Minchínábád	Rám Singh	1870	2,900
"	Azamchhína	1899	1,500
"	Parpátá	1903	5,300
"	Habib ke	1868	1,000
"	Khairsháh	1904	2,000
"	Mannúnke	1905	1,000
"	Wachhera	1905	2,500
Khairpur	Núrpur	1902	500
"	Mal Sháh	1902	500
"	Bagdád	1902	900
"	Luddan	1903	400

Besides the above a *band* close to Goth Lashkar in Bahá-walpur Tahsíl, built at a cost of Rs. 10,000 in 1871, and the Minchin *band* in Khánpur Tahsíl, built in 1875 at a cost of Rs. 32,000, were made to protect the town of Bahá-walpur and the towns of Alláhábád and Khán Bela, respectively, from unusual inroads of floods. For similar purposes dams were also made at Gauspur, Kot Samába and Tájgarh.

CHAP. II.A.
Irrigation.
Dams or
bands for
protection.

No tanks exist for irrigation purposes. *Tohbás* (or tanks) are excavated in the Cholistán for storage of drinking water. The old depressions in the Hithár called the *haryáris*, *dhangs*, and *talás* are filled with water from canals in summer and utilized for irrigation by *jhalárs* in winter. Sometimes these depressions are only filled to produce the *ugajj* (see Chapter II, A. above) in the lands on the margin of the depressions, and this is considered the best kind of irrigation.

Tanks.

A *jhalár* is merely the Persian -wheel of a well transferred to the bank of a river, a lako (*dhang*), a *haryári*, or a canal. As the expenditure is small, consisting in the cost of wood-work only, *jhalárs* are constructed in great numbers and abandoned again without much loss to the *zamindár*. In the case of *jhalárs* erected on canals only Kharif cultivation is possible; but *jhalárs* produce splendid Rabi crops on the banks of rivers and generally irrigate double the area irrigated by wells. They are now the main stay of the riverain villages where *sailába* has failed. *Jhalárs* are only erected close to the heads of the canals at places where flow irrigation is impossible. For such *jhalár* irrigated areas the *zamindárs* have to pay *cher* at half the prescribed rates described above. An area irrigated by *jhalárs* from river water or *sailáb* water in a creek is called *ábi*.

Jhalárs.

Lands flooded by the overflow of the rivers are called *sailáb* or *sailába* lands (lit. *sail*, flood, *áb*, water). Generally floods from the rivers are very fortifying, as the water brings with it much fine silt which is deposited on the land. Such silt is called *nopi*, *latár*, *mair*, *mat*, *at*, or *narán*. The effect of a plentiful deposit is said to last four years, for which period manure can be dispensed with. *Sailáb* floods are always beneficial except when the water becomes in its course impregnated with salt washed away from *shora kallar*, as this then renders good soils unfit for cultivation. On the other hand, it often carries away the surface salts, sweetens wells and brings with it seeds of trees and of valuable grasses. A favourable flood season is one in which the floods last from the middle of July to the middle of September. If they last to the end of September or to the middle of October it is regarded as unusually fortunate. Practically there is no Kharif crop in the riverain. The general riverain cultivation begins in September when grain, peas, *methra* and *masar* are sown, to be followed in October and November by wheat, which is the main staple of the riverain. River floods become available in one of the following ways:—

Sailáb.

1	2	3	4	5	6	7	8	9	10
AVERAGE AREA IN BIGHAS IRRIGATED DURING THE FIVE YEARS PRECEDING 1893-94.					AVERAGE AREA IN BIGHAS IRRIGATED DURING THE LAST FIVE YEARS 1894-95-1899-1900.				
Area under cultivation.					Area under cultivation.				
	Forest and rahi areas.	Pasture area.	Area irrigated but not brought under cultivation	Total.		Forest and rahi areas.	Pasture area.	Area irrigated but not brought under cultivation	Total.
297,520	550,436	128,076	64,900	1,040,032	325,237	172,618	91,302	59,436	849,623

* 392,311 bighas less than at last Settlement.

The following table gives the total sown areas of the Panjab (Chenab) and Indus rivers in the State for the last ten years:—

			Acres.
1895-96	...	...	72,651
1896-97	...	...	71,560
1897-98	...	...	72,370
1898-99	...	...	74,612
1899-1900	...	...	78,558
1900-01	...	...	76,547
1901-02	...	...	84,558
1902-03	...	...	1,15,255
1903-04	...	...	96,278
1904-05	...	...	1,26,294
1905-06	...	...	2,18,790

(i) This raising of water level by dams is called irrigation.

Canal water is believed to be superior to well water for all the CHAP. II.A various crops except tobacco, inclining (*rári*), onions, garlic, and cotton (when the plants are about to flower). Well water is believed to produce salt efflorescence in soils whereas canal water removes it. Of the different sorts of irrigation *zamîndâs* have a proverb, viz., *Khûh dâ pûrd, jhalâr dâ adhâ, sailâb dâ chauth*, i.e., well irrigation yields full crops, *jhalâr* irrigation one-half, and *sailâb* one-fourth. (*Jhalâr* here means *jhalârs* on canals).

Irrigation.
Canal and
well water
compared.

When proposals for the construction of the Lower Bârî Doâb Canal were before Government in 1899, the State applied to Government to save it from the ruin which would result from the measure. The State Council thus protested against the measure in their proceedings of 31st January 1900 :—

Proposed
Lower Bârî
Doâb canal.

" When the State is deprived of water, and the contiguous parts of Mootgomery and Multán Districts will receive a constant supply, the population of the five said Kârdâris numbering 519,625 persons will feel the loss most painfully. Many villages shall be desolated by their inhabitants migrating to Multán and Montgomery. The Sutlej has ever contributed most greatly to the prosperity of the State and it has lent its importance to the towns (like Bahâwalpar, Ahmedpur, Khairpur, Uch, &c.) which are situated on its bank. The project threatens to lower the *status* of these towns. Observing such an all-round loss, the State, with perfect confidence in the protection that has ever been accorded to its interests by the Government, begs to represent its dangers and to request that a full consideration be given to the matter before the project is finally sanctioned.

" It is not the first occasion on which the proposal for building a weir across the Sutlej has been made. The proposal is an old one and dates back to 1866 when the idea was first suggested. In 1869, and later, levels and survey were taken of the area likely to be affected. At that time Colonel Miochin, then Political Agent of the State, had, in his letter to the Government No. 32 of 22nd July 1869, represented the interests of the State. The Chief Engineer to the Punjab Government in his letter No. 3788, dated 19th October 1869, proposed to allot a certain amount of water for the State. It shows that the rights of the State were considered. But the project, if it was dreaded as a blow then, would prove a death blow now, demolishing, as it will, the results of years of constant efforts and expenses incurred. But, if it be found indispensable to construct the weir, then to secure for itself some compensation, the State would beg to propose, as an alternative measure, that the Government should take the water from the site of the weir to the Sutlej, and should also take clearance. The State would undertake the portion within the State. But, if the construction of such a canal be objected to, on the ground of the water being insufficient, even for the tracts for which it is intended or there be anticipated some other difficulties in the way of it, then the State would be justified in requesting to be compensated annually for the loss incurred by the fall in the assessed demand : Rs. 17,51,013, and in the mirbahri Rs. 12,738, and to the fuel income Rs. 1,03,684 and to be paid the sum of Rs. 27,07,467 on account

CHAP. II.A. of the wells rendered needless. The proprietors' and tenants' share, i. e., Rs. 68,26,299, shall also suffer from the diminution of water supply and a grantung of compensation in this case also would be quite in keeping with jnjustice. One instance of compensation being given already exists. When the North-Western Railway was laid through this territory, this State, in compliance with the instructions of the Government, had stopped to realise income from the customs duties and from the manufacture of earth-salt. In compensation for this the State annually receives Rs. 80,000 from the Governor.

Proposed Lower Bari Doab Canal. conducting enqui
duly brought to it

he stopped by the orders of the Government, the State will be justified in asking for compensation. But compensation, even if granted, is a poor consolation, for it cannot, in any way, make up for the loss the State would suffer, as a damage to its means of cultivation shall take away every hope of future advancement. It should also be noticed that, if the several lakhs that would be spent in the completion of the weir would afford means of cultivation in certain new parts, there would be a corresponding diminution in areas already under cultivation in which not only the Bahawalpur State but also Ferozepore, Montgomery, and Multan shall have to share; Bahawalpur, however, shall be the greatest sufferer. It is a fact, supported by history as "certain rive
exercise of t
others. This territor
Sutlej course, and is
Such being the sta
project, it is incumbent that the Government should be humbly requested to arrive at a conclusion that should not only be not prejudicial to the welfare of the State, but should also allow to it room for future progress, thus enabling it to give proof of its everlasting grati
tude by its constant faithfulness and prompt services."

On this subject correspondence was carried on with Govern
ment by the Council and Colonel Grey, Superintendent. The last proposals for the construction of a weir on the Sutlej, above Pák-pattan, at the joint cost of the British Government and the Baháwal
pur State on the proportion of benefits, was submitted to Punjab Government on the 8th of April 1903 by Colonel Grey—the State asking for 14,872 cusecs of water from April to October and 5,400 cusecs during winter. The proposals are still under the considerat
ion of Government. In the meantime a contour survey of the Cholistán tract in Minchinábád Nizámát is being carried on by a large party of surveyors.

Section B.—Rents, Wages and Prices.

CHAP. II.B.

Rents,
Wages and
Prices.

Relation of
landlord and
tenant.

The relations of owners of land to their tenants are fairly well defined by custom. No occupancy tenants have been recorded in the revenue records. Ejectment can in all cases be effected without official intervention after either harvest. Even a *god-kash*, or tenant who cleared the waste, can be evicted. On the other hand, tenants are much given to throwing up their holdings. Nevertheless the relation is a fairly close one. Tenants find their own seed, well cattle, plough oxen, and all the ordinary well-gear, except the wood-work which is supplied by the landlord, who is also responsible for the repair of the well. Landlords, however, often make advances to their tenants for seed, cattle and even food, or give security to the money-lender, if the advance is obtained from him. A tenant often absconds after obtaining an advance, and generally there is a tendency for tenants to be on the look out for a wealthier landlord. As a rule, however, a tenant only absconds to escape the dues, described below, which are exacted from him over and above the actual rent. In certain cases the tenants are much better off than their landlords, and prefer to remain mere tenants to becoming landlords themselves. Their position is independent and profitable, and they are often masters of the situation. To a limited extent, landowners are beginning to cultivate themselves in order to escape from the tenants' vagaries, but it is difficult for them so to cope with the large areas they hold. Tenants on the other hand have begun to secure holdings of their own; but in neither case is the tendency as yet very marked. Rents differ in the Ubha and Lamma. In the latter the proprietor's share is larger than it is in the Ubha, because he has to furnish *chher* and generally gets his share of the canal cleared by hired labourers, whom he pays out of his own pocket. In the Ubha, or Minchinábád Nizámát, the tenants have to clear the canals and *rájbahás* under the control of the Canal Department, only the *kassis* or *pdggús*, i.e., small private channels taking out of the canals or *rájbahás*, being in certain cases cleared by the proprietors at their own expense.

The *batáí* rates vary. In most parts of the State they are $\frac{1}{5}$, $\frac{1}{4}$ or $\frac{1}{3}$. The rate of *batáí* on *nahri* Kharif land is $\frac{1}{3}$ of the produce which is paid to the proprietor plus a *lichh* of $\frac{1}{6}$ th of the remainder, or $\frac{1}{3} + \frac{1}{6}$ of $\frac{2}{3} = \frac{1}{2}$. The rate on *cháhi-nahri* is $\frac{1}{4}$ th with a *lichh* of $\frac{1}{8}$ th, equivalent to $\frac{1}{4} + \frac{1}{8}$ of $\frac{3}{4} = \frac{5}{8}$. In the Hithair if a proprietor receives $\frac{1}{2}$ *batáí* on *nahri* land, he is bound to supply *chher*, but if he only gets $\frac{1}{3}$, the *chher* is furnished by the tenant. If the proprietor receives $\frac{1}{2}$: cost of canal clearance. $\frac{1}{2}$: centage of the produce $\frac{1}{2}$: menials' shares, in each *iláqa*:

batáí,

CHAP. II, B.

PERCENTAGE OF RENT IN KIND.

Rents.
Wages and
Prices.
Batai.

Ildqa.	Cháhf.	Cháhf-nahrf.	Nahrf.	Sailda.	Birdnf.	REMARKS.
Miúchinábád ...	25	33 3	33 3	33 3	20	
Choliatán ...	...	..	33 3	...	40 to 50	No wells or saildas.
Khairpur { Shahr Farid and Khairpur ...	33 3	33 3	33 3	33 3	33 3	
Qáimpur ...	25	25	20 or 25	33 3	33 3	
Baháwalpur ..	25	33 3	33 3	50	20	
Ahmadpur . .	25	33 3	50	50	20	
Khánpur . .	25	33	50	55	20	
Naushahra and Ah- madpur Lamma,	15	25	33 1/4 or 40	33 3 or 40	25	The straw of each crop is divided in the same proportion as the grain, and this is generally the case with green fodder also.

Cash rents.

Cash rents when taken are either (a) ordinary lump cash rents, which are very rare, except in the immediate vicinity of Baháwalpur and Ahmadpur towns; (b) payments made under a mortgage deed, the mortgagor taking a *musájíri* (lease) from the mortgagee and binding himself to pay the latter a lump sum at each harvest; (c) cash rents equal to the revenue demand on the land, with or without an addition by way of *málikána*; or (d) cash rents fixed by *kankút* or appraisement of the standing crop.

Zabtí rents.

Zabtí or cash rents on particular crops

Tobacco, from	...	...	Rs. 2 to 3 per bigha.
Poppy	...		
Zira	...	generally at	" 4 per bigha.
Chillies	...		
Saunf	...		
Vegetables	...		
Onions	...	generally at	" 2 "
Garlio	...		
Cháral or	...	generally at	" 1 "
Pear (fodder)	...		
Jowar	...	generally at	Rs. 12 to Rs. 1 per bigha.
Wheat	...	at Rs. 4 to 5	" "

on particular crops are detailed in the margin. There is no tendency to substitute cash rents for those in kind except in the very few cases where *kirárs* or *dáukhánís* are the proprietors. Rents in kind are taken in nearly 99 cases out of 100.

besides in ex-
cess of rent.

Besides the rent some owners according to ancient custom levy certain extra dues. These are called *jholi*, *tobra*, *rájkharcha*, *kharcha piyádgí*, *kutrána*, *sardári* and *bahtáliya*. *Jholi* was originally

CHAP. II, B.

Rents,
Wages and
Prices.Dues in ex-
cess of rent.

the amount of grain which the landlord could carry away in the folds of his shirt, but it is now by far the heaviest due. *Tobia* was the amount which he could put into his pony's nose-hag, but the due is now larger, a considerable quantity of grain being given. *Rój-kharcha* is levied to entertain the owner's guests, and *piyádgí* is paid for his private servant, whether he has one or not. *Kutrána* is a quantity of winnowed grain, levied in lieu of the uneleaned corn left at the bottom of the heap: it is taken at random and generally exceeds the amount fairly due to the owner. *Sardári* levied in some tracts, is a relic of the old exactions of the feudal chiefs and is now taken in a lump by the owner by right of chieftainship. Sometimes proprietors claim to have their shares weighed at 42 sers to the maund and this exaction is known as *bahtáliya* (from *bahtál*, 42). These dues are not of course universally taken by every proprietor, but only obtain in tracts where the owner is either head of the tribe, which cultivates for him, or a representative of an old family which once exercised powers like those of a *tumandár*, or where the landlords are strong and the tenants weak. These extra dues are also imposed in villages where the tenants have built *pakká* houses, or have strong family connections, and will endure exactions, however onerous, rather than abandon those houses or sever those ties. Such extra dues or cesses are in fact so indefinite that the people say:—*Chattí pañ mahr te: mahr ghattí shahr te.* “The mahr (zamindár or landlord) got fined, but he realized it from the village.

In the Ubha tenants often plough for the proprietor one field, from 10 to 500 *tighas* in area, according to the size of the estate and the number of tenants on it, at each harvest. The seed is supplied by the owner, and the field is called *hath-ráhki* (ploughed by the owner's hand) or *kiyára* (field). The whole produce goes to the owner.

Kiyára.

The wages of labour are given in Table 25 of Part B. Though the figures cannot be taken as quite trustworthy in every case or for every part of the State, they may be accepted as generally correct, and roughly reflect the degree to which wages of labour as well as the hire of animals have risen during the last few years. The system of payment in kind to day labourers and village artisans and menials has been described in Section A of this Chapter. A rise or fall in wages is caused by variation in the prices of food-grains. In 1898, however, when food-grains were very dear, wheat selling at 10 sers the rupee, both skilled and unskilled labour, but more especially the latter, were comparatively cheap, owing to the famine. Márwári refugees inundated the State with the result that wages of unskilled labour fell to Re. 0-2-6 per day, in the towns, while labourers employed on canal excavations and clearances were only allowed annas 2 per day. The kind of labour most in demand in the State is unskilled labour

Wages of
labour.

HAPP. II. E. for buildings, canal clearances, &c. It earns from annas 2 to 6 generally, according as food-grains are dear or cheap. The Railways and factories have hardly affected wages. The ten factories provide labour for a number of men, roughly estimated at 10,000, most of whom are immigrants from Ferozepore, Hissár, Bísáner and Jaisalmer, who have now found permanent employment in these factories. These immigrants come in bodies and settle in hamlets of thatched houses of their own near the factories, and thus tend to attract their relations from their old homes. The wages of the labourers in the factories depend on the nature of their employment, as given below:—

	<i>Daily estimate of earnings.</i>
A labourer employed in collecting raw salt-petre material from village sites.	From 5 to 6 annas a day.
A labourer carrying raw salt-petre material on donkeys.	Rs. 2 a day for a man with four donkeys, and so on (depending on the number of donkeys the labourer possesses).
A carrier, or miscellaneous labourer ..	Rs. 6 a month, or annas 4 a day.

Besides factory labour, canal improvements and annual clearances provide labour to thousands of immigrants from the Districts and States mentioned above. The pecuniary condition of these people has improved, their thrifty habits enabling them to save, with the result that in many cases they have purchased lands and cattle, of which they use the latter not only in cultivation but for other work as well.

Prices of land.

In the Cholistán culturable báráni land realises from Re. 1 to Rs. 5 per bigha; canal-irrigated land from Rs. 10 to 20; and cháhi-nahri from Rs. 10 to 25. In the Sindh culturable báráni land sells from Rs. 2 to 10 per bigha; canal-irrigated from Rs. 8 to 80; and cháhi-nahri from Rs. 6 to 40. Sailába land without a well fetches from Rs. 5 to 10 and with a well from Rs. 8 to 25 per bigha. Purchase of sailába land close to the river used to be ~~.....~~ investment, as before the fixed boundary ~~.....~~ were frequently made to the sailába lands owing to the di-alluvion rules that obtained in the riverain.

Section C.—Forests.

Forests, Cholistán.

The Cholistán tract, over 9,000 square miles, is for the most part a sandy waste, but within it lie certain areas covered with jand (*Prosopis spicigera*), karính (*Cupparis aphylla*), lína (*Coronylon grifithii*), gora lína (*Solsolas*), phesak lína (*Sansevieria molliflora*), and sajjí or ashkbur (*barilla*). Of these the sajjí and the areas of grass for which lína or grazing dues are realized alone yield revenue to the State. Very little income

accrues from wood sold as fuel, apparently because of the distance of the tract from the Hithar where the only regular arbericultrn in the State is found. The Hithar tracts before they came under the rule of the Daudpotras were covered with thick jungles of vast size except in the neighbourhood of such old habitations as Shahr Farid, Uch, Khan Bola, Man Mahrak, Jajja and Bhutta Wahan. But when this clan conquered the country they gradually cleared and brought under cultivation many of the jungles, and almost three-fourths of the cultivated area that existed before 1866 was the result of their exertions. In 1866 when a British Agency was established in the State a systematic effort was made to bring more jungle tracts under cultivation, and waste and forest covered lands were leased to outsiders and a vast system of canals was established for their irrigation. Similar efforts were made during the reign of the late as well as during that of the present Nawab. Yet the number of forests still remaining is large and amounted to 202 with an area over 495,544 bighas or 247,772 acres at the close of the year 1904-05. These forests are either reserved or unreserved. The reserved area is of superior quality and contains much good timber, which is sold to the Railway and to any purchaser who comes forward and is also utilized by the State Public Works. The reserved area is not commonly given on lease. The unreserved area is given out on lease generally to the people of the State as well as to settlers from British districts or Native States under the "Lease Rules" in force in the State.

These forests generally receive irrigation from the adjacent canals and from the river floods. The trees commonly found are the *jant*, the *jdl*, the *ukanh*, the *karinh* and the *ber*. The forests abound with various wild animals such as pig, deer, wolves, hares, foxes and jackals.

During the first agency (1867—1876) Mr. H. Calthrop, Conservator of Forests, made plantations of shisham and kikar trees in every Tahsil on level ground near canals. He also planted trees on the banks of many canals, on roads, and round rest-houses and other public buildings. These plantations now yield a considerable income to the State.

Plantations.

Trees and jungle in proprietary villages are not the sole property of the zamindars. As they pay but a nominal revenue for areas covered with jungle or wood they can use the produce only for their personal requirements, such as agricultural implements, fuel, &c.; they are not allowed to sell timber or wood to any person residing outside the village. Wood in such areas is sold, when necessary, to persons who hold a contract for some State or Railway work, and the money realised is divided between the zamindars and the State in the proportion of 5: 31.

Zamindars
not the sole
proprietors
of wood in their
villages.

(1) The largest plantation is the "Samarsia Zakhira," made between 1874-76 by Mr. Calthrop at a cost of 64,023 rupees. It extends 8 miles and contains trees of superior quality, mostly shisham.

CHAP. II.C.
Forests.

The following statement gives the total area under forests and the profits made from them during the last five years:—

Total area
under forests.

Year.	Area under forests in bighas.	Income.	Expenditure.	Profits.
		Rs.	Rs.	Rs.
1900-1	527,663	1,01,171	14,132
1901-2	...	513,797	1,19,923	13,436
1902-3	528,404	1,45,362	14,304
1903-4	512,084	1,51,520	13,899
1904-5	495,544	1,58,594	12,773

Management.

The forests of the State are under an officer, called "Muhtamim Janglát," subordinate to whom are Dároghás, Jamadárs, and Chaprásis posted to each tahsíl to look after the forests and to measure wood when sold. The Forest Establishment will be dealt with in Chapter III. The fuel is sold to the Railway through contractors or to the dealers in wood in the State who are given a *ravanna* (permit) authorising them to purchase. The Lambáddárs and Zailáddárs of adjoining villages are required to look after the forests and to prevent any loss of wood either by theft or fire. Tahsildárs and Naib Tahsildárs are also responsible officers in their respective *ilâqas* and have control over the Dároghás and Jamadárs. There is no practical method of protecting forests from fire except this general supervision. Defaulters, through whose negligence or carelessness any damage by fire is done to forests, have to pay an indemnity according to the extent of the loss.

Fruit cultivation.

The State is well known in the south-western Punjab and Sindh for its gardens and nurseries and its large exports of mangoes and pomegranates. The number of sarkári gardens in the State is 35, detailed as under:—

Bahawalpur town	...	...	...	14
Bahawalpur <i>ilâqa</i>	...	...	...	3
Kharipur	...	...	...	1
Khánpur	...	...	...	1
Alláhabád	...	...	...	1
Ahmadpur	...	...	...	15

The number of gardens belonging to the zamindárs is given below:—

Mianchábbád Nizámát	...	...	...	37
Bahawalpur	"	...	...	289
Khánpur	"	...	...	312
Total	...	...	...	638

Section D.—Mines and Minerals.

The State has never been fully explored for mineralogical purposes and its mineral resources are unknown. The only minerals that are worked are salt and nitre. But the manufacture of earth salt which once yielded a large income to the State and gave employment to the Nunári caste is prohibited under the treaty of 1877⁽¹⁾ (see page 86). Nitre, however, is manufactured in the Bahawal Factory at Bahawalnagar and in the Minchinábád Nitre Factory as will be described in the next section. The present Nawáb is anxious to develop the mineral resources of the State, and temporarily engaged Mr. P. T. Bose, B. Sc., a retired Deputy Superintendent of the Geological Department of India, to investigate its minerals. Boring machines are being employed in the Cholistán lands as directed by Mr. Bose, and there is some hope of discovering coal there. Met or Multani mitti is also believed to exist in the subsoil of the Rohs near the Jaisalmer border and has been discovered in the dahrás near Deriáwar. Kankar mixed with sand or loam is fairly abundant in several places, especially in the McLeod Ganj ildga in Minchinábád, and the Public Works Department of the State uses it extensively. Mr. Bose's preliminary report on the mineral resources of the State, dated 31st October 1904, was to the following effect :—

N.B.—This report is provisional. A supplemental report will be submitted when the boring started at Rahimyár Khán is finished and the samples of Kallar, &c., collected by me have been analysed and their commercial value ascertained by inquiries at Delhi and elsewhere.

I have made a rapid traverse through much of Cholistán as could be done in such time as could be spared from my work at the Dispensary at Rahimyár Khán.

The following notes will be of interest:

In the Punjab rivers, which rise in the desert as it is now, and the key to the geography lies but in the survey of the State geological surveyor of the Panjab, if not of Imperial interest.

There is not a bit of rock (except alluvium) exposed anywhere in the State or to its borders. The plains, however, of which the State forms a part, are bounded by a fringe of rocks which are of tertiary age in Sindh and the Punjab, and of tertiary as well as pretertiary age in Bikaner and Jaisalmer, and it is not unlikely that such rocks may occur at no very great depth under the alluvium. In order to ascertain whether such is the case or not, I have started a boring at Rahimyár Khán in the compound of the dispensary there. It would probably be necessary to carry the boring down to a depth of one

Coal sometimes occurs in the pressure of such there is just chance an inestimable blessing completed within two exceed Rs. 300. I Khán Dispensary to

CHAP. II.D.

Mines and
Minerals.Geological
Survey.

The upland alluvium underlying the blown sand in Cholistán differs somewhat markedly from the more recent lowland alluvium in the Sindh portion of the State, the former being much more indurated and far less sandy than the latter. The Cholistán clay (*bāqar* as it is called) is exposed in level spaces called *dahars* surrounded by sand hills *tīkā* miles. The clay is calcareous matter out of which lime is not of good quality, and the kankar deposits do not appear to be so abundant as to ensure a large supply.

At places, as in a *dahar* 9 miles south of Ahmadpur on the way to Dilkwar, the clay is tinted slightly reddish, and is rather hard and minutely pitted. The *khar* plants thrive on it, especially when the rainfall is favourable. *Sajj* is made by drying and then burning them in shallow pits. It is an article of considerable commercial importance, and is a good source of revenue to the State. At present the *khar* plants grow naturally. It would not, however, be amiss to make an experiment or two to see whether its propagation may be effected artificially or not. I shall probably have to say something further about this matter in the supplemental report.

Gypsum is reported to exist at Khāngarh, &c. It is used as a *manj* *Ruknpur*. When they arrive I shall transport, I do not think the gypsum is sufficiently large quantity about which I am very doubtful.

The denuding action of sand-laden wind is well seen in Cholistán when the indurated alluvial clay is scoured, polished and ter of the clay in some parts referred to of laterite cannot be accounted for by such further before suggesting an explanation.

In all the Tahsils in the State, there are extensive areas of what is known as *kallar*. There are two kinds of *kallar*. The more widespread of them contains a

source of revenue to the State, especially if tanneries and glass and soap factories spring up in the State, as I hope they gradually will.

Besides the *kallar* noticed above, there is another kind the distribution of which

precipitated in the process

Shora kallar specially affects the areas of *saltpetre* and the *Qashinabād* Tahsil boats of many such &c. *Shora* deposits are thickness. Thus there is, dustry. I would in this connection suggest that instead of fixed amount per *karat* a low royalty per pound of refined saltpetre be imposed. The royalty would of course be irrespective of what is now paid on account of the fuel consumed. The Tahsildar of *Qashinabād* should be consulted about the matter before any royalty is fixed. In any case, an accurate account should be kept of the output of each factory, the rate at which it sells in Calcutta, and its cost of production so far as it may be ascertainable.

The clays at places in the Sindh portion of the State yield rather good pottery at Ahmadpur. There is scope for expansion and improvement in this direction.

Section E.—Arts and Manufactures.

CHAP II.E.

Arts and
Manufactures.Cotton
weaving.

Cotton is woven by *pāolis* or weavers, who are found almost everywhere in the State. Other classes, such as the *Bākhris* (Muhammadans), *Thoris*, *Meghwals*, and *Nāiks* also weave. The coarse cotton cloth they make is of the following kinds:—*Khaddar tīrsī* (with 300 threads in the warp), *chausī* (with 400), *painsī* (with 500) and *chhisi* (600 threads)⁽¹⁾; white and chequered coarse *lungīs* of pure cotton, or cotton and silk mixed are also made. *Tīrsī* usually sells at 22 *hath*s, *chausī* and *painsī* can be bought at 20 or 18 *hath*s per rupee. *Khaddar* is used by the villagers generally. Besides this coarse cloth bedclothes, such as *dolahi*, *chantahi* and *khes* prettily chequered, are woven in Bahawalpur, Ahmadpur and Shahr Farid, where *sūfis* of coloured cotton, called *tausīla*, and *salāri* and *jā-nimāz* of various colours are also manufactured. Bahawalpur Jail is famous for its *darris* which can be made of any length.

In Bahawalpur, Ahmadpur and Shahr Farid silk weaving is carried on extensively, the cloth being largely used in those towns by both sexes. The best known silk garment made in the State is the *lungī*, of which the *bāzūband*, *dolakrī*, *nokdār*, *lahrdār*, *patrānwāli*, *khanjrī lahr*, *chandanhdār*, *badrumī*, *poptānwāli* and *doshāla* are the superior qualities. *Lungīs* are also made of cotton and silk thread of various colours, and include *topiwāli*, *salāri*, *bacheedār* and *mothraddār*. The price ranges from Rs. 5 to Rs. 50 a piece, but they can be made to order up to Rs. 1,000 per piece. *Sūfi* is also woven of silk or cotton, or with a cotton warp and a silk woof in lengths of about 9 yards, varying in value from Rs. 3-8 to Rs. 40. It is used for men's *shalwār* or *suththan* and women's *ghagrās* or *suththan*. Nawāb Muhammad Bahāwal Khān II engaged an artisan of Benares to teach this art to the local weavers. He brought with him 70 artisans, half of whom were women, and is said to have been himself so skilful that he could work the whole Qurān into a sheet.

Both the well-to-do and the poorer classes are fond of coloured clothes, which are largely made in the State both from English and Native fabric and are often exported to Bengal and the United Provinces. *Rumāls* (handkerchiefs) are printed by the *thappa* or mould with tin or silver leaves. Turbans, printed with tin, gold, or silver leaves are made for the use of Muhammadans. *Dopattas*, *bochhans*, *cholas* and *tapis* (caps) are also printed with gold, silver, tin or brass leaves with *dhūp* (a gummy preparation). Kirāj women have a great liking for *cholas* and *bochhans* painted with *warg* (leaves). The wages paid for this work are four times the price of the *warg* and *dhup*. The painted *jā-nimāzes* of Khairpur are largely exported, as are its *palang poshes*, usually 10×4½ feet in size. Bahawalpur and Ahmadpur are famous for their

Cotton
printing.

(1) The breadth of the *west* being uniform in each case, i.e., 12 *girahs*.

CHAP. II.E. **Arts and Manufactures.** **síp**, i.e., silk flowers worked on cloth handkerchiefs, caps scarves, and sheets of **síp** work are largely used by people of higher classes. Sometimes fine coloured woollen European silk is employed.

Carpets and Rugs.

Woollen and cloth carpets and rugs are manufactured in Bahawalpur Jail of a strong fabric with a variety of colours. patterns resemble those of Turkistán and Persia in appearance but the taste of the rulers of Bahawalpur and European visitors has prompted the Jail to turn out now and then ingenious patterns. Recently the manufacture of carpets from the floss of seed-vine of the *ak* (*Cat-tropis praealta*) has been started in the Jail. The plant abounds in the State and the floss is brought in large quantities and spun by the female prisoners. Carpets and rug good patterns are turned out, and it is difficult to distinguish fabric from silk.

Jewelry.

Throughout the State people are fond of converting their savings into ornaments to be worn now and then and at wedding festivals and kept as a resource in times of scarcity. The ornaments made by the *sonárs* (goldsmiths) in all the towns and important villages are the *popa* (lit.: nosegay), *katmála*, (necklace), *bála*, *kangan*, *patriyán*, *pánzab*, *chundanhár*, *chelki*, *anuvalyán*. Gold and silver bangles are also made in two forms one solid, the other hollow.

Enamel.

The enamel work on silver and gold of Bahawalpur Ahmadpur is second to none in the south-west Punjab. But of all sorts, ear-rings, bangles, *kanphús* (earrings), *bilus*, or *náli* (nose-ring), etc., are enamelled, as are rings (mundris and chhali). The latter are universally worn, hardly a man or woman being without one. Enamelled toe and foot-rings for women are also extensively made. The work is also done on silver boxes for keeping collyrium, on silver stick handles, cups, glasses, plates and dishes. The local name for enamel work is *níma* or *míni-k*. Pen and ink boxes of enamel work are also made and monograms in English or Venacular are engraved.

Iron-work.

The State has hardly any iron industries worth mentioning except the manufacture of guns in Garbi Ikhtiyár Khán, where ironsmiths cast very good match-locks, and till recently excellent guns and swords. But the Arms Act has imposed restrictions on their trade and, though they are still good gunsmiths the manufacture is practically moribund. The iron works Bahawalpur make corrugated iron and castings for the Nawábagh khána and daulat-khána. The *mistri* in charge is a qualified mechanician.

Brass and Copper work.

Surmedáni (collyrium boxes), *surmchús*, *gadwís*, *katorás*, *dhálikán*, *thálás* (dishes), *rakábí*, *tulkus*, sets of *degs* (cauldrons) made of brass and copper, have some artistic merit and largely exported. *Ardháti* (a mixture of all metals) *katorás*, *surd*,

and *piyâlas* are very heavy and durable, and are made at Bahâwpur, both Ahmadpur, Khânpur, and Muhammadpur Lamma. Ahmadpur Lamma exports *sûrahîs* and boxes of pewter with fine enamel work to Sindh on a large scale.

CHAP. II.E.
Arts and
Manufac.
tures.

Bronze or *kut* utensils are manufactured at Baháwalpur and Khánpur. They comprise *dhákicáns*, *kaloros*, *mungars* and *lháls* (plates) engraved with flowers, and a light *katora*, a *tola* in weight, can also be made and is considered a fine specimen of this workmanship. Light *katoras* are sometimes called *kághází* (i.e., as light as paper).

**Bronze or
lute utensils.**

The best pottery is made at Ahmadpur East, Khánpur, and Garhi Ikhtiyár Khán. Pretty, light *suráhís*, *piyálas* and glasses are the chief articles. This pottery is widely known for its lightness, and also because the most suitable earth is used for it. A *piyála* is sometimes barely a *tola* in weight. The Ahmadpur potters make first rate pottery, but now those of Khairpur are heating them. The work is generally plain, no glaze being employed. The *suráhís* are of three descriptions, *sádí* (simple), double walled (in which the inner shell is enclosed in an outer one ornamented with symmetrical holes), and *phúldár*, on which raised flowers and geometrical designs are made with a wooden die or *tháppá*. The earthenware of Ahmadpur and Khairpur is largely exported to Sindh and the south-east Punjab. Good examples of Baháwalpur pottery are to be seen in the Lahore Museum.

Fottery.

At the villages of Láleka, Rahmúnka and Hásílsáhrú prettily painted chárpaís legs are made of shísham. The chárpaís of the Uhha are exported to many districts as are its píhás, or píhás: (wooden stools) and spinning wheels of excellent make for household use or dowries. Painted wooden dishes, piyálas, beds, dandás, tipáís, etc., are also made. Chhékwin khat (or double beds) of the same workmanship in Ahmadpur Lamma are also made. Besides the turnery the beams and rafters for roofs, painted at Babiwalpur, Khaipur and Ahmadpur, with geometrical designs and flowers in seven different colours, are used for the houses of the higher classes.

Lao turn-
ery or wood
paintings.

Well-to-do women are fond of the ivory *chúris* (bangles) made by *chúrigars* at Bahawalpur. Among the rich a bride wears them at her wedding, as, according to the local adage, *chúrd kewar dā singār*, 'ivory bangles are the beauty of the bride.' The *chúrá* usually costs Rs. 20 and when worn at the elbow is called *chhāri bāhin*, but when *chúris* are piled some six inches above it they are said to be *dedhī bāhin*, i. e., up to the shoulder.¹⁰ Pieces of ivory half a foot long are sold in the market and are called *khandhs*.

IVORY.

(1) It is considered a bad omen if a chair breaks. On the death of her husband a wife breaks her chair in pieces, but on the death of any other relative she only takes them off for a few days.

CHAP. II E.

Arts and
Manufactures.Leather
work.

The following kinds of shoes called *ghelli* are made in Baháwalpur and Ahmadpur :—*sádi* including (*kannedár*, *lenbuín*, *magzí-dár* and *bemagzí*) ; *gulwálí* (*gul-báhdrewálí*, *gul-sarúwálí*, *árigul-wálí*, *yakgullí*) ; *Reshmí* (*bútewálí*, *chauhdshi*, and *dedhbeli*) ; *Chauhdshi* ; (*sádi*, *chauhdshi* and *kaldbattuwálí*) ; and *Satoulli* (*fásewálí*). The price varies from Rs. 1 to 10 but, if required, shoes can be made up to a value of Rs. 25. Shoes are exported to Dera Ismail Khán, Dera Ghází Khán, Multán and Sukkur. The following varieties of the *kannewálí* shoe are made in the Ubha :—*sádi* or *bemagzí*, *magziwálí*, *reshamwálí* and *gulwálí*, which have the 6 varieties called :—*yakgullí*, *chárgullí*, *panjgullí*, *satgullí*, *akehrí* and *dohrí*. Saddles of the following kinds are made :—*zardozí*, costing up to Rs. 200, *sádi*, or plain, from Rs. 8 to 20 : *kaldbattuwálí*, up to Rs. 50; and *háshiyawálí*, up to Rs. 12 : also *khurgír*, or saddle cloths : *sádi* Rs. 4 : of hide up to Rs. 3, *wattiwálí* Rs. 4 and *háshiyawálí* Rs. 5. Bridles of the following kinds are made :—*zardozí* Rs. 5, *kaldbattuwálí* Rs. 4, *sáde kaldbattuwálí* Rs. 2, *sádi annas* 8. Fardgís of the following kinds are made :—*kursiánwálí*, *butewálí*, and *kontal kash*. Besides these, saddle cloths and housings of the richest patterns are manufactured.

Sajji.

Sajji (carbonate of soda) is derived from two wild plants, *kangan khár* and *goa lána* which grows in brackish soil. The former yields the best *sajji* called *kangan khár*. For the revenue derived by the State under this head, see Chapter III.

The following articles manufactured in the State were exhibited on November 12, 1903, at the investiture of the present Nawáb, and elicited favourable remarks from His Excellency Lord Curzon :—

A.—Cotton Articles.

1. Lungis of various designs and colours, with silk border.	5. Carpets and rags.
2. Scarves of various designs and colours, with silk border.	6. <i>Dastarkháns</i> of painted cloth.
3. Bed cloths (<i>dohars</i>), white and coloured, with silk border.	7. Sofa cloth of various colours.
4. Darris of various sizes and colours.	8. Quilts, sheets of ditto.
	9. Prayer cloth (<i>jánimáz</i>) of carpets and painted cloth.
	10. Niwár.

B.—Silk Articles.

1. Silk Lungis.	4. Sofa cloth silk.
2. Ditto with gold borders.	5. ditto (<i>tár tiláí</i>).
3. Ditto gold thread (<i>tár tiláí</i>).	6. Silk susi (<i>gulbadan</i>) of various colours.

C.—Kánsí Articles.

1. Kánsí cups, very light and of fine work.	2. Tukkus (set of cups).
	3. Covered dishes (<i>Dádkwán</i>).

D.—Pewter Articles.

1. Pewter surdhs.	2. Pewter and brass dabbás.
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E.—Leather Articles.

1. Huggas with silver work.	2. Native shoes plain and with gold work.
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Arts and Manufac-tures.

F.—Wooden Articles.

1. Spinning wheel.	8. Flower vase.
2. Wooden seat large (<i>pikhá</i>).	9. Ornament case.
3. Ditto small (<i>pikhri</i>).	10. Snuff boxes.
4. Stick.	11. Chess (English and native pattern).
5. <i>Suráhís</i> .	12. Wooden plato.
6. Guldastahs.	13. Ditto toys.
7. <i>Sarr</i> .	

G.—Articles prepared from ak fibre.

1. Carpets and *Aisan* of fine ak fibres.

H.—Minákári jewels and articles (gold and silver enamelled).

1. Silver tumbler enamelled.	5. Ornaments.
2. Cigarette cases ditto,	6. Covered dishes (gold enamelled)
3. Sauce cnps. ditto.	7. <i>Suráhís</i> ditto.
4. Buttons of various sizes, shapes and colours.	

I.—Clay Articles.

1. <i>Suráhís</i> .	4. Cups.
2. Pitchers.	5. <i>Abkhoras</i> .
3. Tumblers.	6. <i>Aflábas</i> (<i>lotás</i>).

J.—Miscellaneous.

1. Fans, coloured (Tch man-n-facture).	3. Jail papers.
2. <i>Márdhs</i> .	4. <i>Wán</i> (munjh thread).
	5. Nitre.

Factories.

Flour mills were opened by Seth Chiman Singh and Guláb Singh of Shikárpur at Bahawalpur in 1895, on a plot of land given them by the State. The charge for grinding corn used to be high, about 9 annas per maund, now it is only 4 annas. Only three mills are attached to the factory but flour is not only ground for the capital, but is exported in large quantities to other towns in the State, and to adjacent districts. The factory also contains two ginning machines. There are 8 rice husking factories, three at Khán-pur, two at Allahábád, and one each at Sádiqábád, Kot Samába and Naushahra. The quantity of rice annually turned out by the two factories at Khánpur and Allahábád belonging to Seth Parsotam Dás exceeds 36,000 maunds, and the annual expenditure is about Rs. 8,500. One rice husking factory at Khánpur, started in 1897, turns out more than 45,000 maunds annually. Another factory started at Khánpur in 1902 belongs to Misr Rám Naráin of Jaisalmer and other Hindu shareholders of the State. It turns out more than 70,000 maunds annually. It also has a cotton gin attached to it. The Sádiqábád factory started in 1903 is merely a rice husking one and turns out nearly 24,000 maunds annually. The Kot Samába factory started in 1902, turns out both husked rice and ginned cotton. Its output of rice is above 32,000 maunds.

CHAP. II.

Arts and
Manufactures.

The Naushahra factory started in 1901, turns out nearly 25,000 maunds annually. Most of the unhusked rice (*shali*) required by these factories is obtained from villages in Khánpur, Ahmadpur and Naushahra Tahsils, but a fair amount is also bought from Rájpor Tahsil and the Mazári ildqá of Rujhán. The factories generally export rice to Delhi, Rohtak, and Hissár Districts and the Púlk States.

Minchinábád
Saltpetre and
Nitre Fac-
tory.

A saltpetre factory at Minchinábád, with its feeder factories (the number of which varies), first started in 1880, was closed at the end of 1893, but re-opened in 1895. The average annual expenditure of the factories is Rs. 36,000 (main factory Rs. 6,000, feeder factories Rs. 30,000). The annual sale of saltpetre averages 6,000 maunds and during the five years 1899—1903 the quantity of nitre exported is estimated to exceed 30,000 maunds. It is exported to Calcutta. The proprietors from whose lands the material is collected are paid for it at different rates, the aggregate being nearly Rs. 1,000 a year for each feeder factory. The proprietors pay the State a fee of Rs. 800 per annum besides Rs. 36 which is paid as royalty for fuel, viz.:—

	Rs.
For every large pan	... ... ... 50
Ditto small „	... ... ... 20

The Bahá-
wal Nitre
Factory.

The Baháwal saltpetre factory was founded in November 1901 close to Baháwaloagar Railway Station. In the first year the founders took out licenses for 60 small *karáhs* and two large *kardáhs* (pans). In each of the smaller pans 500 maunds of raw nitre and in the large ones 2,000 maunds were prepared. The winter is the best time for the formation of nitre and the work is practically stopped in the rains or when the heat is excessive. The proprietors spent Rs. 25,000 up to 1905 on the buildings and laying down plans, etc., and have earned Rs. 30,000 in less than three years. They have now 70 small pans and 2 large ones. The nitre is sold to Karachi and Calcutta merchants for export to Europe. The Baháwal factory has now 30 feeder factories. The net cost of a maund of raw nitre averages Rs. 2. The wholesale price realised by the proprietors for crystallised nitre varies from Rs. 7 to 8 per maund. The fuel used at the factory used to be procured from zamindárs' land at Rs. 38.6 per 1,000 cubic feet, of which Rs. 5.6 were paid to the landowner, the balance going to the State as royalty. But the fuel contract has lately been sold to the proprietors for a lump sum of Rs. 360 per annum, exclusive of the landholders' share. The establishment comprises a Manager, 31 peons, a *jamáddár*, a weighman and other servants. The peons are employed at the feeder factories to look after the destruction of the earth salt that is produced in the nitre-refining process. Besides the royalty paid for fuel, the proprietors pay the State Rs. 600 per annum as fees for the pans, large and small.

In 1899, Colonel Grey started a scheme for the manufacture of CHAP. II.F.
from the sap of the date palm. Success at once attended
fort and *gur* and sugar of fine quality were made at factories
Ahábd and Khán Bela, the former selling at Rs. 5 and the
at Rs. 9 a maund. The owners of the date palm groves were,
however, opposed to the scheme as it destroyed their date crops
; was abandoned in 1900, but the manufacture still lingers in
villages round Allahábd and Khán Bela.

Commerce
and Trade.Sugar mak-
ing from date
tree sap.

For details of immigrant labourers from foreign districts and
wages received by them see pages 261, 262].

Section F.—Commerce and Trade.

The commercial classes are mainly Kirárs (Aroras), Bhátias and Bánias. The former are scattered all over the State and have Commercial
classes. shops for the sale of salt, oil, pulses, spices, *gur*, and drugs most each village. They generally sell on credit. The Kirár or *Dhanidá* (weighman) of the village produce, for which duty he two *topas* & *máni* as his fee. He is also money-lender to the gers in general. The Bhátias of Ahmadpur Lamma and Khánpur the Bánias of Baháwalpur and Mincháubád are also large money-lenders as are the Kirárs in the principal towns of the State. t of the Bhátias, Kirárs and Bánias have transactions with other is of India, e.g., Kurichí, Lahore, Bombay and Calcutta and are omo cases agents of the bankers outside the State. The Mu-
hammadans are generally weavers, shoe-makers, carpentors, iron-ths, potters and somo times goldsmiths; and almost all the
igemencials such as the harrier, drinmmer, baker, tailor, washer-
i and dyer are also Muhammadans. As two-thirds of the
ple's dwellings are made of thatch (*Lá*, a reed), thatch-makers found in almost every village and the demand for thatch is enormous. It is made by Khojas in the Uhla and Kutánas the Lamma, both originally Chóhrás converted to Islám.

The principal exports and imports are given below :—

Exports.	Imports.	Exports and Imports.
wheat, gram, cotton, rice, oil-seeds, ghi, til, indigo, sajji or khár, skins and hides, bones, saltpetre, dates, wool (raw), sheep and goats, mango and other fruits, earthenware, brass utensils, silk lungie, súfi, surma (collyrium), durris, carpets, and shoes.	Cutlery, furniture of European make, kerosene oil, sugar, refined and unrefined, <i>gur</i> , ghi, salt, dried fruits, fresh fruits, iron, piece-goods, met or gajji, European medicines, country drugs, paper, deodar timber, <i>hang</i> and opium.	

The bulk of the exports from the State is sent to Europe, and nsists of wheat, cotton, wool, bones, hides and skins, and sajji. Indigo is largely exported to Europe, Japan, Afghanistan and urkistan. The export agencies which now purchase produco the value of millions of rupees in the State are Ralli Brothers,

CHAP. II.G. **Means of Communication.** Sanday Patrick and Co., Clements and Co., and David Sassoon and Co. These firms have branches at each Tahsil in the State. The principal centres of commerce are Bahawalpur, all Tahsil towns, Uch, Ahmadpur Lamma, Hásilpur, and Allaháábád. The commodities chiefly sold in the market are given, below :—

Exports and imports.

Bahawalpur	...	...	Corn, cloth, lungis, and brass-ware.
Ahmadpur East	...	...	Vegetables, fresh fruits, shoes, earthenware.
Allaháábád	...	...	Rice and wheat.
Khánpur	...	...	Wheat, rice, dates, fish (from the Gágrí lake), and brass utensils.
Ahmadpur Lamma	...	...	Cereals, zinc and brass utensils.
Hásilpur	...	...	Indigo and wheat.

Allaháábád is the chief trading station and granary in the State and exports wheat, gram, and saltpetre. It attracts corn from trans-Sutlej country, such as Pakpattan and Dipalpur ; the Agencies of Halli Brothers, Clements and Co. and Danuay Patrick and Co. are giving a great impetus to the trade of the town.

Messrs. Sanday Patrick and Co. exported 299,600 and 278,740 maunds of wheat in 1902 and 1903 respectively from the different Railway stations in the State. During the two years (1899–1904) Messrs. Halli brothers exported 401,817 maunds of wheat and 1,854 maunds of gram. In 1900–01 the total export of food grains amounted to 849,000 maunds, while the imports of the same grains totalled 108,500 maunds.

Barter.

Transactions are generally conducted for cash in the towns, but barter still undoubtedly exists in the villages on a very small scale. The villagers have nothing to sell to the shop-keeper except butter, gur, wool, camels' hair and cotton (all articles produced at home). These they exchange for household necessaries such as sugar, gur, almonds and gari (coconut), spices, etc.

Section G.—Means of Communication.

Railways.

The State is now well served by railways, as three lines run through different parts of it. Of these the North-Western is the oldest. It was opened in 1880 and traverses the State for a distance of 148 miles from Adamwahan Bridge on the Sutlej on the north-east to Wahár on the Sindh border in the south-west. The Southern Punjab Railway was opened in 1898 and enters the State on the Ferozepore-Bikaner border at Orki, runs through the Minchmáábád and Bahawalpur Nizámats for a distance of 156 miles and joins the North-Western line at Samasata. The third line was only opened in February, 1906, and runs from McLeod Ganj Road Station (on the Southern Punjab Line) to Ludhnána, traversing the State for a distance of 16 miles. All the land for these railways was given free of charge by the State ; it, however, receives no

share of the profits of any of them. The British Government exercises full criminal and civil jurisdiction over the lines.

CHAP. II,G.

Means of
Communication.Changes
wrought by
Railways.

The introduction of railways has been of immense benefit to the State, enabling the landowners to export the produce of their holdings at highly profitable rates, and the State to collect its revenues with facility and certainty. They have raised the standard of living, too, by the easy import of cheap commodities and raw produce. But the higher prices of food grains that have resulted from the opening by the railways of the markets of India and Europe, have told heavily on the poorer classes who depended for their living on the small earnings of their labour and have increased for these the dangers of scarcity and want. Formerly there was no very great poverty in the State as the crops produced within its borders were ample for its slender population. But the great export trade has now changed all this, and the poorer classes have suffered greatly. Their wages have risen of course in recent years, but, as usually happens, the advance has not kept pace with the rapidly rising prices. An increase in knowledge and enlightenment has naturally followed the extension of intercourse with the outside world, that the railways have introduced. The language too of the State has not remained unaffected, especially in the vicinity of the larger railway stations, and the local dialects are receiving an admixture of many alien words. Finally the railways are largely used for religious purposes both by Hindus and Muhammadans, who now commonly travel long distances on pilgrimages to the places sacred to them, while Christianity is now more frequently preached in the State by missionaries from Sindh and the Punjab.

In addition to railways, transport is carried on by bullock carts, camels, donkeys, pack ponies, and along the rivers by boats. There are no metalled roads in the State except in Bahawalpur and Ahmadpur towns, but unmetalled roads are numerous. The principal of these run from Khánpur to Cháchrán and Garhs Ikhtiyár Khán, from Naushahra to Tájgarh, from Sádiqábád to Bhung, from Ahmadpur to Uch, from Uch to Sítpur (Muzaffargarh District) and from Pákpatan and Hásilsárhú to Minchinábád. In addition to these there is a *Sarkári kachcha* road running right through the whole State from Hásilsárhú in the north-east to Kot Sabzal in the south-west, originally made for the passage of the British forces to Afghánistán in 1836, and kept up to this day by the State. It is always maintained in good order, *kina* reeds being laid along it the whole way now and then. Another road called the "*Lst Sáhibcálí*" runs from McLeod Ganj to Bahawalpur and was made originally for the visit of Sir Donald McLeod to the State in 1869. The total length of the metalled roads is 24 miles and of the unmetalled 839. All the unmetalled roads are repaired annually, generally in the month of October, by the *zamindars* of the different villages.

Roads.

CHAP. II.G. through which they pass, under the supervision of the Tahsildárs who are held responsible that the repairs are properly carried out. The roads in the canal irrigated tracts are unsatisfactory, principally owing to the clumsy nature of the expedients resorted to for the crossing of the watercourses. Table 29 in Part B, gives the halting places and rest-houses on the principal roads.

Means of Communication Roads.

In addition to the rest-houses on the principal roads which are given in the table just mentioned, there are also *sardis* or *dák* bungalows at the important villages of the State for the use of officers on tour. Almost every village has in addition a *dera* or guest-house for chance visitors, maintained by the chief zamindár or zamindárs of the place.

Navigable canals.

The navigable canals in the State are the Fordwáh, Daulatwáh, Sádiqiyah Gbarbiyah, Sádiqiyah Sharqiayah, Minchinwáh and Sádiqwáh (with its branches, the Ikbtárwáh and Héjiwáh), but boats are only allowed on these canals by special permission from the local authorities.

Means of navigation.

Besides the ordinary boat indigenous methods of navigation are the *tula*, the *tarķi* and wooden beams bound together. A *tula* consists merely of a bundle of reeds tied together on which ordinary household gear can be placed and carried across a stream. A *tarķi* is made of a number of *dills*, or earthen jars, generally 6 or 20 with their necks turned downwards in water. Over these *kāna* reeds are spread and firmly tied together, several people can sit on it with all their baggage, and travel up and down the canals. If a *tarķi* has to be taken up stream it is either towed or punted. Sometimes beams are tied together and reeds spread over them to form a raft.

Ferries.

The rivers in the State are crossed by ferries at convenient distances along the banks. The following is a list of these:—

Ferry.	Distance in miles	Ferry.	Distance in miles	Ferry.	Distance in miles
Hukmánáhád (1)	...	6 Bachánwáh	...	9 Akúka	...
Héjánd	...	7 Láleb	...	6 Mamánka	...
Ahmad Kálá Gadiola	...	5 Cháwálká	...	8 Málka	...
Rahmánká	...	11 Moméka	...	9 Mánká	...
Dádú Alíola	...	6 Mánká Mánká Sáhib	2		

TAHSIL MINCHINABAD (ON THE SUTLEJ).

Hukmánáhád (2)	...	6 Bachánwáh	...	9 Akúka	...	4
Héjánd	...	7 Láleb	...	6 Mamánka	...	6
Ahmad Kálá Gadiola	...	5 Cháwálká	...	8 Málka	...	10
Rahmánká	...	11 Moméka	...	9 Mánká	...	
Dádú Alíola	...	6 Mánká Mánká Sáhib	2			

TASIL KHAIRPUR (ON THE SUTLEJ).

Dulit Alúka	...	8 Gáhl Bráham	...	3 Marhpur	...	4
Héjánd	...	4 Návpur	...	2 Kálá Nangána	...	5
Mig Búloch	...	2 Káláy Sháh	...	5 Chibas	...	2
Palla	...	5 Arzímpur	...	2 Darpur	...	3

(1) The Sádiqiyah Canal and Fordwáh cut off the Amruka Ferry in Fáriká Taluk where their heads are. Hence the Hukmánáhád Taluk keeps two boats for the convenience of Taluk Fáriká villagers on each of the canals to enable them to reach the Amruka Ferry.

(2) Ferry takes from the Eastern Amruka Ferry. The other distances given are from the next ferry upstream and entered above.

CHAP. II.G.
Means of
Communication.
Ferries.

Ferry.	In Distance miles.	Ferry.	In Distance miles.	Ferry.	In Distance miles.
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TAHSIL BAHAWALPUR (ON THE SUTLEJ).

Derah	4	Goth När Muhammad ...	2	Adarawáhan	4
Gulpur	6	Minghárábi ...	2	Bidra	1
tiot Shah Muhammad ...	2	Mári Qíam Sháh ...	6	Jánúwála ...	...	4
Bángá níla Golánwála ...	2	Mahramwála ...	10	Samsata ...	...	8
Lal Sohara	1	Gudpura ...	6	Nahrwáli ...	...	10

TAHSIL AHMADPUR EAST (ON THE SUTLEJ AND CHENAB).

Makhan Bela	5	Khanduwála ...	5	Allwáha ...	...	6
Bedápur	8	Bálhá ...	5	Nárvála ...	...	2
Mukhwára	6	Simmewála ...	5	Bhienduwála	6

TAHSIL KHANPUR (ON THE INDUS).

Cháhrán	18	1	1
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TAHSIL KHANPUR (ON THE CHENAB AND GUJABA).

Wágbúán	2	Mad Urdat Sháh ...	1	Bet Bhatrán	2
Gudpur	3	Jhok Guláb Sháh ...	2			

TAHSIL NAUSHABRA AND AHMADPUR LAMMA (ON THE INDUS).

Dogarwála	4	Makhan ...	5	Mad Muhammad Sháh ...	5
Chak Naushabra	7	Mekaswála ...	8	Abádpur ...	...
Thal Ussan	3				7

Besides the ferries managed by professional boatmen, boats are allowed to lie at suitable places opposite *chakkars* transferred to the right bank of the river for the private use of the owners of the *chakkars* and their tenants. These boats are the private property of the zamindárs and their use by the ordinary traveller is prohibited. The State levies no fees from the zamindárs for such boats.

Each ferry is let out on a contract by public auction every year in the month of March. Where a river is the boundary between the State and a British District, the custom is for the State contractor to take all the fees levied on passengers embarking on the Bahawalpur side of the river, while the British contractor similarly takes the fees of the passengers embarking on the British bank. The average annual income of the State from ferry contracts for the last five years has been about Rs. 14,000.

Before 1866 the State possessed no general postal service; however, camel-riders, bargandárs and *oohandárs* of the State troops carried the official dák. From 1866 to September 15, 1870, the State maintained dák runners from Bahawalpur to MacLeod Ganj, and a horse dák to the Sindhi border, in addition to the British Government horse dák from Multán to Karichí. In 1870 all dák arrangements were made over to the Postmaster-General, Punjab, the State agreeing to pay a subsidy of Rs. 20,000 per annum on the following conditions:—

1st, that the northern line should be prolonged to Fizilka in the (then) Sirsa District;

Postal ar-
rangements.

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Means of
Communication.Postal
arrangements.

- 2nd, that a branch line from Khánpur to Mithankot should be established;
- 3rd, that a mail cart should be substituted for the horse dák between Bahawalpur and Multán; and
- 4th, that the State official dák should be exempt from postage dñcs.

These conditions were carried out and an annual grant of Rs. 5,000 was made by the State to the Deputy Commissioner, Multán, to keep the mail cart road in good repair. A Deputy Postmaster and 11 head peons (in addition to the regular dák establishment) were stationed by the Punjab Postal Department at various places, the State supplying 31 dák-runners. In 1872 the State agreed to pay the Punjab Postal Department a further annual sum of Rs. 240 for runners between Minchináhd and Pákpatan. This arrangement continued till 21st February 1878. When the Indus Valley State Railway was opened between Multán and Sukkar, the State agreed to pay Rs. 6,000 per annum to the Punjab Postal Department on the following conditions:—

- (a) service stamps to the value of Rs. 1,800 for official correspondence outside the State to be annually supplied to the Darbar free of cost;
- (b) when the supply runs short the State to purchase service stamps at face value; a list of State officers authorised to frank service correspondence for out-State Post-Offices to be approved of by the Director-General of Post-Offices in India;
- (c) State correspondence inside the State to be transmitted free, by the Postal Department, under the frank of State officials, approved for the purpose by the Director-General of Post-Offices;
- (d) The State Vakils attached to the adjoining Native States and to the Courts of Deputy Commissioners of adjacent districts to be authorized to frank State service correspondence in the towns where they are stationed or where they happen to be in the course of their duties, for delivery in any post-office in India; and
- (e) any official authorised to frank State service correspondence for Post-Offices outside the State to be also authorised to frank the same at Post-Offices outside the State for transmission to the State or to other Post-Offices outside the State.

The State has no share in the income accruing from the sale of postage stamps in the State.

Post-offices. Money taken daily in the head office and sub-offices is deposited at the head and Tahsil treasuries respectively: in the case of branch offices it is deposited in the thana, if there is one near. The post-offices in the State are guarded at night by the

State Police or the village *chaukidars*. The list of post-offices is given in Table 81 in Part B. The only head office is at Bahawalpur; those at Lashki stations and at Bahawalnagar, Samasata and Bahawalpur city are sub-offices, and all the rest branch offices. As a rule at all the offices except branch offices and the Bahawalpur city sub-office (which is only a despatch office) there are two deliveries daily except on Sundays when there is only one. At the branch offices there is one delivery daily. In certain villages the postal bags are sent to police stations, where the Deputy Inspector of Police distributes the dak through the *vihago chaukidars*.

The only two postal telegraph offices are at Bahawalpur and Ahmadpur, the remainder being railway offices. Telegraph.

Section H.—Famine.

There is no record in the State chronicles of the pre-Agency period of the occurrence of a famine in Bahawalpur, nor is there any tradition extant about it. The Daudpotras, when they first settled in what is called the Bahawalpur State, betook themselves to the agricultural improvements of the country and dug canals and cleared jungles on both banks of the Sutlej, the Panjab and the Indus. These rivers were not then tapped above as they are now, and afforded a copious water supply with the result that the *nahri*, *saltana* and *abi* cultivation was extensive, and yielded more than could be consumed by a newly settled and thinly populated country. Traditions of the *changd saman* (good seasons) when wheat sold at Rs. 20 a mani or 8 annas a maund, and ghi at 4 seers in the rupee are very common. Continuous good harvests left ample storage for less favourable seasons, and there being no export system on a vast scale as at present, the people were never reduced to starvation in seasons of a general drought, except when refugees from the Rajputana States flooded the country and affected the whole of the State. Refugees from Rajputana always swarmed in the State in famine seasons in the pre-Agency period, but nothing is known as to the nature of the relief which they received from the State. The first record of the fact is made by Major (afterwards Colonel) Murchison, Political Agent, in the Administration Report of Bahawalpur State for 1867-68 in the following words:—

"Like every portion of the upper provinces we have been inundated with refugees from Bikaner and Alwar generally,..... When the Bikaner refugees first entered the State, a committee of the principal merchants of the town with Head Master of the English (Church Mission) School as Secretary, was organised and a grant of six maunds of grain per diem from the State granaries was made over to the committee for distribution in addition to private subscription. Employment was given to every person who applied for it on our public works, roads, station improvements, canals, bridges, etc.; and throughout the State upwards of 25,000 persons, men, women and children have been employed, so that not a single case of death by starvation has occurred, although we are residing in close proximity to the countries which suffered more than any from the drought, Bikaner and Jaisalmer. The benefit was mutual, as our zamindars do not

CHAP. II.H. like working, though they can work famously when forced to do so, so that the Bikaneris have taken their places completely and been employed on all our public works."

1890-91.

In 1890 again a famine occurred in Rájputána when thousands of Bikaneris and Márwáris took refuge in the State. They found ample work in clearance and excavation of canals, while the infirm were fed charitably by the Nawáb and by public subscriptions. The demand for grain in Rájputána and in other parts of India being very great, merchants began to export grain from the State on a very large scale. This drainage told heavily on the masses, and to prevent the impending danger Shaikh Muhammad Nasir-ud-dín, Wazir, with the permission of His Highness the Nawáb imposed a duty of 2 and afterwards of 4 annas per maund on exported grain. This had a wholesome effect in protecting the State against a famine and the duty was subsequently abolished after the danger of a famine was over. In 1895-96 famine again occurred in Rájputána and the State was inundated by Bikaner, Jaisalmer and Márwar refugees who found ample labour on the canals. Weak and infirm men and women and children to the number of over 1,500 were daily fed for three months by His Highness Nawáb Sir Sidiq Muhammad Khán IV at different places, viz., Baháwalpur, Ahmadpur, and Dera Nawáb Sáhib. The Hindu and Muhammadan natives of the State also opened poor-houses (*langars*) by subscription, and no deaths by starvation occurred.

1890.

In the famine of 1899 more than 40,000 refugees from the Rájputána States flooded the State and prices in Baháwalpur rose also to famine rate. The Punjab Government moved the State to open relief works and to arrange not to send back the refugees to their countries until the Rájputána States were prepared to receive them. Thereupon Colonel Grey, Superintendent, proposed to open works of extension of canals and repairs of roads, and relief was given in the following ways:—

- (a) Rs. 27,000 was spent on the extension of the Sádiqiyah Canal in Minchimád Nizámát;
- (b) Rs. 60,000 was spent on the improvement of other canals;
- (c) Poor-houses were opened at State expense and by public subscriptions all over the State to feed 11,860 paupers;
- (d) Rs. 94,968 was spent on a new canal in Ahmadpur East called the Baháwalwálí;
- (e) Rs. 4,00,000 was subscribed by the Nawáb towards the Indian Famine Relief Trust;
- (f) Rs. 27,000 was spent on the new Fordwálí head; and
- (g) a siphon over Burchwálí was built at an expenditure of Rs. 25,300.

Moreover, the zamíndárs employed other refugees on wages to clear canals for them and Rs. 34,000 were thus expended.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative System and Divisions.

The Baháwalpur State is an independent fondatory Native State which first entered into an alliance with the British Government of India early in the 19th century, its relation with the paramount British Power being governed by the Treaties of 21st of February 1833 and of October 5th, 1838, reproduced in *extenso* in Volume 9 of Aitchison's Treaties. The State pays no tribute or *nazrana* to the British Government. It is under the political control of the Punjab Government through the Political Agent for the Pukhtian States and Baháwalpur. Under Articles 3 of the Treaty of 1833 and 7 of that of 1838 the Nawáb of Baháwalpur exercises the full powers of a ruling chief over his subjects.

CHAP.
III. A.

Administrative
System and
Divisions.

Relations
with the
British Go-
vernment.

The upper division of the State Service consists of two grades of the Council, viz., the Cabinet Council and the General Council, by both of which the Nawáb is assisted in the administration of the State. The members of these councils are appointed by the Nawáb. The Cabinet Council consists of (a) the *Mushír-i-Ala*, (b) the Foreign Minister, (c) the *Mushír-i-Mál*, and (d) the *Adilat*. Matters of exceptional importance are laid before this Council for deliberation. All the ordinary administrative affairs are decided by the General Council, which consists of (e) the four Councillors forming the Cabinet Council, and (f) the *Mushír-i-Fauj* (Commander-in-Chief of State forces), (g) *Mushír-i-Mustaufi* (Accountant-General), (h) *Mushír-i-Támfát*, or Public Works Minister, (i) *Mushír-i-Tasrifát*, (f) Private Secretary to the Nawáb, (g) General Secretary to the Council, and (k) *Mushír-i-Anhár* (Irrigation Minister). The precedence of the *Mushírs* not included in the Cabinet Council is according to the date of appointment. The decisions of the General Council are in all cases determined by a majority of votes, except measures entailing increase of taxation or of permanent expenditure which cannot be adopted unless supported by a majority of $\frac{2}{3}$ ds in a full Council. Ordinary meetings of the General Council are held at least once a week, four members forming a quorum. Financial measures, such as those above referred to, or those affecting the budget, can only be dealt with in a full Council. All orders passed in His Highness' name by a minister whether on appeal to the Nawáb, or in the ordinary course of business, are subject to revision by His Highness in Council. Measures involving alterations in law, procedure, taxation, or departmental organization, outlay beyond the sanctioning power

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III. A.
Administrative
System and
Divisions.

Councillors
and their
departments.

of an individual minister, increase in permanent expenditure or other matters of importance, economic or political, after being considered and decided in the General Council, are submitted to His Highness for sanction.

The following is a list of the head and sub-departments of the State with the names of the Councillors in charge:—

Department and Councillor in charge.	Sub-departments under the control of the Head Officer.
Darbár (Mushir-i-Ala) ...	(1) Police. (2) Jails (3) Medical. (4) Municipalities. (5) Forests. (1) Foreign correspondence with Government British Districts, and Native States. (2) Education Department. (3) Vakils' establishment. (4) State Press. (1) Revenue Department. (2) Settlement. (3) Domain Lands. (4) Horse Farm. (1) Judicial Department. (2) Registration. (1) Imperial Service Camel Corps. (2) Mounted Rifle Company. (3) Nizám Regiment. (4) Orderly Troops. (5) Band. (1) Accounts Department. (2) Head Treasury, Bahawalpur. (3) Tahsil sub-treasuries. (1) Public Works. (2) Workshops. (3) Steamers. (4) Education (as Director). (1) Expenditure on palaces, guest-houses, etc. khâna, &c. (2) Medical (The Mushir-i-Tasrifát is also State Medical Officer and as such is under Mushir-i-Ala). (1) Private correspondence of the Nawâb. (2) Tasrifát papers are laid before the Nawâb him.
Tâmirât—Public Works— (Mushir-i-Tâmirât).	(1) Supervision of Darbár Office Establishment. (2) Secretary to the State Council. (1) Canal construction and repairs. (2) Irrigation.
Tasrifát—Nawâb's house- hold—(Mushir-i-Tasrifát).	
Private Secretary to the Nawâb.	
General Secretary ...	
Irrigation (Mushir-i-Anbâr)	

Section B.—Civil and Criminal Justice.

Prior to the Agency period, i.e., before 1866, the laws in force in the State were partly religious and partly secular. Muhammadan civil suits were referred to the *qázís* as were disputes regarding marriages, divorce, dower (*mahr*), inheritance, &c., but criminal offenders, whether Hindu or Muhammadian, were punished by the Kárdárs and Náibs, or, if their offence was treason against the State by the Nawáb himself. Hindu suits relating to Dharm Shás्तri (or Hindu Law) and questions of inheritance, partition, adoption legacy, *stridhana* (widow's share), &c., were referred to the Brahmans or to the *mukhís* (leading men) of the towns who were always nominated by the Nawáb. The criminal law was not codified and no hard and fast rules existed regulating the punishment for any particular crime except theft or burglary for which the convict (whether Hindu or Muslim) had his hand amputated under the Muhammadian Law, or was required to pay a heavy fine (*chatti*). In the towns most of the magisterial powers were invested in the *kotwáls*. In the rúfássil the Kárdárs were given extensive magisterial powers which enabled them to impose unlimited fines with imprisonment in default and even capital punishment. The administration of justice in the State before the establishment of the Agency is thus described by Colonel Minchin :—

"Under the late Nawáb's rule, all Kárdárs and their *náibs*, the *kotwáls*, and even *pádiás* on Rs. 2 a month, had power to investigate any offences, and inflict fines to any amount, and in default of payment to imprison for an unlimited period. No allowance was made to prisoners, who had to maintain themselves by begging; murder cases were tried by *qázís* and *mandás*, who only passed a sentence of *qisás* or death on the application of the heirs of the deceased, but generally the murderers managed to escape through the connivance of the guard. When any person of position was tried, the *qázís* dared not inflict punishment; and any *fátwa* could be obtained by payment of a sufficient *nazrana*. On first taking charge of the State I endeavoured to introduce the system formerly in force in Bengal, as laid down in Beaufort's Digest, for deciding cases with the aid of a *qízi*, or law officer, who would give a *fátwa*, or finding, and state the Muhammadian Law on the subject. Almost the first trial that I held under this procedure, a Hindu was charged with ~~blasphemy~~ ~~for having~~ made use of certain improper expressions of faith, in a dispute with a Muhammadian; his *fátwa*, he said the only punishment for such an offence was *death*. Great discretionary powers were obliged to be granted in petty offences, which resulted in each Magistrate's doing what was right in his own eyes, with the most astounding differences of opinion on every subject. One officer made it a point of convicting the complainant; and the appeals were so numerous, and complaints everywhere so rare, that I felt that the only thing left was to introduce a separate department, whose whole time should be devoted to judicial matters. Here, as in the Punjab, the Revenue officers had been entrusted with judicial powers, but the Revenue duties were so important that they were obliged to neglect judicial work, with the above result."

"In introducing a new department I considered that it would be impossible for me to prepare a code of regulations for their guidance, that could possibly be so satisfactory as the codes laid down by Government for the whole of India, which were all ready to our hand, and which were in force in the adjoining districts, where the people of the State had relations and friends, and large business connections; and as the newly appointed officers had ample leisure at their disposal, it could not be better occupied than in studying the codes, in which everything had been laid down in the clearest manner. The result has been most satisfactory, and I feel assured that the Nawab when he comes of age will be only too glad to carry on this same system, which is precisely similar to the system pursued in the Native States of Patiala and Kapurthala"⁽¹⁾

The old system led to such glaring abuses and confusion that on the establishment of the agency the civil and criminal laws in force in British territory were introduced by Colonel Minchin. This and other changes in the administration elicited the following remarks from the Secretary of State for India in February 1872:—

"The affairs of the Bahawalpur State should be so conducted as to involve no needless break in the continuity of the administration when handed over to its future native rulers, and (he) fears that there is a strong tendency to assimilate not the substance only, but forms of administration too closely to those which prevail in districts which have all along been under our direct Government and in which there is of course no probability of any change occurring."⁽²⁾

To this Major Minchin, Political Agent, replied in the following words:—

"We have divided the administration into two distinct branches, the judicial and executive, which is nowhere enforced in British India. The Indian Penal, Procedure and Civil Codes have been introduced because of the immense advantage gained to the Administration by having written Laws and Regulations which can be applied to all classes and where the duties of each officer are clearly defined. The judicial system has been entirely carried out through Native Agency and is partly modelled on the Travancore State in the Madras Presidency."⁽³⁾

A list given below shows the Acts and Regulations enforced in the State. Any new legislative measure or bill proposed to be introduced into the State is recommended by the Adiliat, Revenue Minister or a Member of the Council representing the particular department concerned and laid before the Council, and, if approved by it, is submitted to the Nawab for his final assent.

Legislation.

(1) Bahawalpur Administration Report for 1873-74 (para. 4) and 1872-73 (para. 105).

(2) F. & G. Bahawalpur Administration Report for 1872-73, para. 105.

(3) *Ibid.* para. 106.

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III. B.

Civil and
Criminal
Justice.

The following Acts of the Government of India have been adopted by the State:-

Act.	Subject.	Date of enforcement.
No XLV of 1860	Indian Penal Code (1)	22nd May 1870.
No I of 1871	Cattle Trespass Act	25th July 1871.
No XXXVI of 1858	Lunatic Asylum Act	16th November 1871.
No. XI of 1878	Arms Act	1st January 1879.
No. I of 1872	Evidence Act	11th January 1881.
No. X of 1873	Oaths Act...	11th January 1881.
No. V of 1861	Police Act	8th October 1881.
No. VI of 1864	Whipping Act	6th June 1882.
No. XII of 1882	Salt Act (2)	9th July 1890.
No. XII of 1880	Vaccination	10th April 1891.
No XXI of 1879	Foreign Jurisdiction and Extradi- tion Act (3).	18th March 1896.
No. XIII of 1859	Artificers Act	18th October 1896.
No. V of 1869	Criminal Procedure Code (5)	20th June 1898.
No. IX of 1890	Railway Act (6)	16th November 1898.
No. VI of 1898	Post Office Act	17th April 1899.
No. XXVII of 1871	Criminal Tribes Act	29th October 1904, Sections 1 to 23.

Special
Criminal
Acts passed
by the State.

The following are the Acts passed specially by the State:-

Legislation.	Date of enforcement.
(1). Qánún-i-Maskírat (Opium and Intoxicants).	26th March 1882.
(2). Qánún-i-M'aábir (Ferries) ...	1st April 1882.
(3). Qánún-i-Abkári (Excise) ...	3rd April 1882.
(4). Qánún-i-Qimár-bizi (Gam- bling).	1st September 1882.
(5). Qidúni-Súd (Interest)	28th February 1890 [see Chap- ter II A].
(6). Qánún-i-Sankhiya (Arsenic)...	18th August 1898.
(7). Qánún-i-Shikár (Game Laws)	13th June 1899.

(1) With these modifications:—(1). In the case of punishments of imprisonment of either description rigorous and not simple imprisonment it is to be given. (2). In crimes under Sections 437 and 438 women are also punished, but with imprisonment only and not with fine. (3) In crimes under Section 223 instead of simple imprisonment, imprisonment of either description may be inflicted. (4). Marriage with a woman within the iddat (i.e., before the lapse of 4 lunar months and 10 days after

measures were adopted by order of His Highness in Council dated 8th January 1881: for a first offence whipping, or whipping and imprisonment; imprisonment and fine without whipping; or whipping, imprisonment and fine may be imposed.

Magistrate can accept or reject a compromise in cases under Sections 437 and 438. (5) In default of payment of fine the convict shall undergo imprisonment for the term imposed by the Magistrate in default, part payment of fine not entitling convicts to remissions of any part of the term of imprisonment.

(6) In early days of the construction of the Southern Punjab Railway, when the Panjab Government had no jurisdiction in the land called to the Railway Department, the State exercised criminal jurisdiction over the Railway line within its borders, but in 1899 the jurisdiction was ceded to the Malakia District.

The following Civil and Revenue Acts of the Government of India have been adopted by the State :—

No. of Act.	Subject.	Date of enforcement.	Remarks.
Act VII of 1870 ...	Court Fees ...	20th April, 1870.	With the modification that in suits the Court-fee charges are fixed at 10 per cent. and in execution of decrees at 5 per cent., no process fee being separately charged.
Act XIV of 1852 ...	Civil Procedure Code	30th April 1874.	With slight modifications embodied in the Law of Interest.
Act IV of 1872 ...	Punjab Laws Act ...	11th January 1861.	
Act IX of 1872 ...	Law of Contract ..	Do.	
Act I of 1877 ...	Specific Relief Act ..	Do.	
Act XV of 1877 ...	Limitation Act ..	Do.	
Act II of 1879 ...	Stamp Act ...	Do.	
Act L of 1858 ...	Concerning Minors ...	11th March 1863.	Superseded by Act VIII of 1890.
Act XXV of 1858 ...	Guardians and Wards	Do.	No.
Act IX of 1851 ...	Property of Minors ..	Do.	No.
Act XXVII of 1890.	Certificate of Inheritance.	Do.	Emended by Act VII of 1860.
Act X of 1863 ...	Inheritance ...	Do.	
Act XV of 1875 ...	Amendments of the Punjab Laws.	18th November 1895.	
Act VI of 1868 ...	Modifications in the Law of Interest (Act 19 of 1853).	29th September 1890.	With slight modifications embodied in the Law of Interest.
Act XXV of 1890 ...	Modifications in the Punjab Courts Act.	10th August 1900.	Section 6 only is enforced.
Act III of 1877 ...	Registration ...	Do.	
Act XXXIII of 1871	Revenue Act ...	Do.	Acts XVI and XVII of 1887 not being in force excepting Section 14 of the latter (regulating Limitation for appeals in Revenue Courts).

Besides the above other special rules and regulations having the force of law in the State are given below :—

- (1). Bahawalpur Civil and Military Service Code; came into force on the 1st of July 1903.
- (2). Revised Municipal Code (with new by-laws and amendments).
- (3). Jail Manual, in which the Punjab Jail Manual is mainly followed.
- (4). Employment Rules; came into force in January 1900 for competitive Examinations (Judicial and Executive).
- (5). Chaukidari rules (like those in the Punjab); were adopted on 1st April 1876.
- (6). Taqvi Rules, framed on 19th May 1899.
- (7). Code for the regulation of leases of land.

(1) Rules for the lease of *nahr* and *bordar* lands were first issued in 1871 by Major Grey, Political Agent. New rules were compiled in 1879 which were revised in 1892 and again in 1895. In 1893 rules for the lease of *chahi* lands were framed. All these rules were revised and finally collected in the form of a "Code" in 1900.

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III. B.
Civil and
Criminal
Justice.
Extradition.

Extradition of criminal deserters from Imperial Service Troops from British territory is regulated by Act XV of 1903 for Sections of the Indian Penal Code specified in the schedule of the said Act; but with the District of Dera Gházi Khán extradition is also allowed in cases under Section 498, Indian Penal Code; and with Bísáner under the following sections of the Indian Penal Code: Sections 230 to 263, Sections 299 to 304, Sections 307—310 and 311, Sections 312 to 317, Sections 323 to 333, Sections 347 and 348, Sections 360 to 373, Sections 375 to 377, Sections 378 to 414, Sections 435 to 440, Sections 443 to 446, Sections 464 to 468, Sections 471 to 477. Reciprocal arrangements exist for extradition of criminals from the State to British territory and Bísáner, and vice versa.

Extradition
proposed with
Jaisalmer.

Numerous raids have been committed by the Jaisalmer people in Baháwalpur territory during the past six years and to prevent these a detachment of the Imperial Service Camel Corps had to be sent every now and then to the Frontier posts. The Baháwalpur Darbár has, however, proposed the adoption of extradition rules between the two States.

Judicial and
Revenue
powers of
Public Ser-
vants in the
State.

Civil, Revenue and Criminal powers of the Public Servants in the State are as given below:—

Public Servant.	Powers.
Mashir-i-Ala 	Described above.
Mashir-i-Mál 	Revenue powers similar to those of a Commissioner in the Punjab.
Adálati or Chief Judge ...	Sessions and Divisional Judge.
Názm 	Collector, 1st grade (Revenue Department), Superintendent of Irrigation with powers of inflicting unlimited fines, also special Magistrate with powers to try criminal cases under Sections 178 and 185, Indian Penal Code, and Sections 109 and 110, Criminal Procedure Code. Criminal powers under these sections are not conferred on any other Magistrate in the Judicial Department.
District Judge 	Powers of a District Judge and District Magistrate as defined in Civil and Criminal Procedure Codes with the exception of the above-mentioned Civil Powers given only to Názim.
Munsif 	Munsif, 1st class, in Civil, and Magistrate, 1st class, in Criminal cases as defined in Civil and Criminal Procedure Codes with the exception mentioned above.
Tabsildár 	Assistant Collectors, 2nd grade, with power to try revenue cases of a value not exceeding 500 rupees.

No other public servants have any powers in Civil, Revenue or Criminal matters except the Private Secretary to the Nawáb, who exercises the powers of a Magistrate, 2nd class, in His Highness' Camp.

(1) Circular No. 11 of Political Agent's office, dated 5th January 1873 which came into force on 16th April, 1873.

CHAP.
III. B.Civil and
Criminal
Justice.Procedure
of appeal, re-
vision, &c.

Jadicial appeals from the orders of the Chief Judge and revenue and miscellaneous appeals from the orders of the *Mushir-i-Mál* and other heads of Departments lie to the Supreme Court of appeal or *Adálat-i-Ala* constituted in January 1905, which consists of three members : viz., the *Mushir-i-Ala*, the Foreign Minister, and the General Secretary. Appeals lie from the orders of the *Mushir-i-Mál* and the Chief Judge only in cases originally decided by them, or in those in which their orders reverse those of their subordinates; when their orders confirm the orders of the Subordinate Courts no appeal lies. His Highness the Nawáb may, however, be moved to call for files from any Court for revision, or he may do so of his own motion. Such appeals and applications for revision are laid before the Nawáb by the *Mushir-i-Ala*. All orders of the Supreme Court in civil, revenue and criminal cases are subject to the sanction of the Nawáb. Appeals from the orders of the *Tahsildárs* lie to the *Názims*; and from the orders of the *Názims* in revenue matters to the *Mushir-i-Mál*; in criminal cases decided under the Criminal Procedure and Indian Penal Codes to the Chief Judge; and under the Irrigation Department to the *Mushir-i-Anhár*. Appeals from the orders of the *Munsifs* both in civil and criminal cases lie to the District Judges, except an order in a criminal case which inflicts a punishment of more than six months and an order in a civil suit the value of which exceeds Rs. 500, both of which are referred on appeal to the Chief Judge. Appeals from the orders of the District Judge lie to the Chief Judge, except orders in civil suits the value of which exceeds Rs. 5,000 and criminal judgments which inflict punishments of more than 4 years which are appealable to the *Adálat-i-Ala*.

The District Judges are three in number and one is stationed at the headquarters of each *Nizámat*. The eight *Munsifs* are stationed at Minchináhíd, Khairpur, Bahawalpur, Ahmadpur East, Allaháhád, Khánpur, Rahímyar Khán (Naushahra) and Ahmadpur Lamma.

District
Judges and
Munsifs.

In lieu of imprisonment under the Indian Penal Code or any other local or special law, except under Sections 395 to 398, Indian Penal Code, offences against the ruler of the State and capital sentences under Section 302, convicts can be released from jail by the payment of a sum ranging from Rs. 20 to Rs. 300 per month, according to their means. Redemption money, however, cannot be accepted from habitual offenders or those whose release endangers the public safety. The Chief Judge alone has the power to accept redemption money in lieu of imprisonment, subject to the sanction of the Nawáb, obtained through the *Mushir-i-Ala*.

Redemption
money (Iw-
ána or Mf-
áwa).

The most frequent offences in the State are those relating to the abduction of women and cattle theft.

Common
offences.

(2) The *rakils* appointed to the districts of Ferozepore, Montgomery, Multán, Dera Ghází Khán and Sukkur (in Sind), the Rájanpur suh-division, and the capital city of Bikáner.

CHAP.
III, B.Civil and
Criminal
Justice.

The *Mushírat-i-Mál* was first established by Colonel Grey, Political Agent, in November 1879, after the abolition of the Nizámats referred to in Section B., Chapter I. The *Mushír-i-Mál* (Revenue Minister) exercises revenue and executive functions similar to those of a Commissioner in the Punjab, but he has no authority over the Police. He has under him a large office, the total annual expenditure on which amounts to Rs. 22,478, and the following departments :—

*Mushírat-i-
Mál (Revenue
Department).*

(a). *Land Revenue*.—This consists of 3 Názims, 9 Tahsildárs, 9 Naib Tahsildárs, 1 District kánungo, 9 Office kánungos, 34 Field kánungos, and 359 patwáris (see Table 33, Part B) as well as zaíldárs and lambardárs.

(b). *Settlement*.—In the Uhha Tahsils (viz., Minchinábád, Cholistán and Khairpur) Settlement operations began in 1904, and are now in progress. The *Mushír-i-Mál* is Settlement Officer, and under him is an Assistant Settlement Officer, a Superintendent, two Deputy Superintendents, 22 gardáwars and 100 muharrirs, besides the permanent establishment of patwáris.

(c). *Domain Lands*.—The domain lands (or the estates which are the personal property of His Highness the Nawáh) are managed by the *Mushír-i-Mál* with the aid of the Názims and Tahsildárs.

(d). *Horse Farm or Stud*.—The working of the Horse Farm is described in Section A of Chapter II. The establishment consists of a *Sarparast* (Superintendent), 9 Ahlkárs, and 27 menial employees. The total annual expense of the Stud establishment for the year 1903-04 was 3,204. The large area of land attached to it affords grazing for the animals, but most of it is annually leased on *aml khám*, or contract, to cultivators, and is a source of income to the State. The area of the farm (*lokra*) is as follows :—

<i>Area in bigahs.</i>	<i>Cultivated.</i>	<i>Uncultivated waste.</i>
24,785	5,316	19,469

The following table shows the income and expenditure of the Stud under the four different heads for 1903-04 :—

<i>Sources.</i>	<i>Income.</i>	<i>Expenditure.</i>	<i>Gain.</i>	<i>Loss.</i>
	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
Stud income	7,317	3,397	4,920	...
Aml khám	20,033	4,065	15,968	...
Seris (pasture grounds).	584	417	137	...
Gardens	210	243	...	83
Total	28,144	8,150	20,325	83

CHAP.
III.C.
Land
Revenue.

Section C.—Land Revenue.

The following table shows the numbers of villages held in the various forms of tenure:—

Classification of villages by forms of community and tenure.	Tahsil.	ZAMINDARI.		PATTIDARI.		Bhayachára.	Others.
		Malliyat wibid (single ownership).	Bhijmái (more than one proprietor).	Perfect.	Imperfect.		
Minchínábád and Chóhetán Tahsils.	19	67	18	9	244	...	
Khairpur	9	9	31	21	126	...	
Bahawalpur	...	...	...	...	101	4	
Ahmadpur	...	...	...	...	121	...	
Khácpur and Allahábád	...	1	...	...	101	2	
Nanabahra and Ahmadpur Lamma.	...	...	...	...	132	3	
Total	28	77	49	30	825	6	

Classification of communities and tenures of villages according to the amounts of revenue paid by each village:—

Classification of communities and tenures of villages according to the amounts of revenue paid by each village.	Description of villages.	Tenure.	TAXES.							Total.
			Zamindari and Chóhetán.	Khairpur.	Bahawalpur.	Ahmadpur.	Khácpur and Allahábád.	Nanabahra and Ahmadpur.	Ahmadpur Lamma.	
Villages paying Rs. 5,000 to Rs. 50,000.	Zamindári	...	..	..	..	..	..	..	..	..
Villages paying Rs. 100 to Rs. 5,000.	Pattidári Bhayachára	...	2	..	8	10	7	22	65	65
Villages paying less than Rs. 100.	Zamindári	52	13	..	..	..	..	..	..	835
Villages on leases without right of ownership.	Pattidári Bhayachára	235	170	98	116	92	125	40	47	40
Villages paying rent in kind but no revenue.	Zamindári	34	5	..	..	1	..	..	..	3
	Pattidári Bhayachára	36	6	2	2	1	3	..	..	5
Total of villages paying revenue.		357	190	102	121	103	135	1,014		
Grand Total	...	357	190	105	121	103	135	1,018		

The accuracy of the figures for *pattidári* and *bhayachára* villages are rather doubtful. It is in most cases difficult to class a village under any one of these recognised tenures. *Pattidári* imperfect and *bhayachára* are only one form of tenure, but the settlement nomenclature has classed under the former head tenures in which share-holders descended from a common ancestor preponderate, and under the latter head tenures in which possession, and not ancestral descent, is the measure of right and liability, or in which there are more share-holders of various tribes than share-holders descended from a common ancestor. *Zamindári* villages exist only in the Minchínábád and Khairpur Tahsils, mostly on the Fordwáh Canal, founded by settlers who received grants from the State. In the Lamma Tahsils where cultivation is comparatively old and the communities very numerous *bhayachára* tenure is the rule, though *pattidári* villages owned by single families are also numerous. As a whole the shares are comparatively large and the number of

share-holders is not so excessive as in the adjoining districts of the Punjab. In Khánpur Tahsíl, however, there are holdings which owing to the operation of the Muhammadan Law and other causes are owned in most confusingly minute shares. In the Cholistán Tahsíl almost all the villages are held on *bhayachára* tenure, and sole ownership of villages does not exist except in the case of Munyánwálí and Miyánwálí villages, which have the largest area of all the villages of the Tahsíl. The majority of the villages of the Cholistán Tahsíl were founded by the Sikh and Márwarí Bishnoí settlers who received lands on lease in large groups of share-holders. They are called *biswadárs*, a term introduced into the State by them: each estate is divided into hundreds of *biswas*, but generally it is not partitioned and remains the joint property of the various *biswadárs*. The *biswadárs* who are present in the village cultivate the undivided lands and enjoy the whole produce of the cultivated area to the exclusion of the absent *biswadárs*, who, however, are still liable for their shares of the State demand.

Before 1866 the area irrigated by a well or by canals was in most cases the unit of proprietary right: all other lands belonged to the State. But pasture grounds close to the cultivated areas were also regarded as forming part of the estates. These and other wastes for which the villagers agreed to pay the usual revenue rate on such lands were entered as *shámilát deh* in the State revenue papers when the boundaries of villages were demarcated in accordance with the British system of settlement initiated by Colonel Minchin, and have ever since been recognised by the State as the village common lands.

A greater part of the Rohí of Khairpur and almost the entire Rohí tract of all other Tahsíls, is State property. These tracts are sparsely inhabited by communities thinly scattered here and there, mostly consisting of the Búhar, Rathor, Pirhár, Varyáh, Jat (soft), Náik, and Menghwál tribes. They have no large habitations but live in hamlets (*jhoks*) on the natural tanks (or *tobbas*) in which rain water is collected. These people are either cattlebreeders, goat-herds, carriers of traffic between the Rájputána States and Baháwalpur, or makers of harilla (*sajjí*) as tenants to the State contractors. As a rule they only pay grazing dues (*lirni*) to the State. When, however, there is sufficient rainfall in the Rohí, they cultivate vast areas of lands and pay revenue for them.

In the Cholistán Tahsíl Barárá, Bhullar, Gil and Mán Sikhs and Bishnoís preponderate; next to them come Wattís and Joyas. In the Minchináhád Tahsíl Wattís form the bulk of the agricultural population, owning entire villages or parts of villages on the Sutlej from Qáimká to Chakkoka. The Joyas and Chishtís are most numerous beyond Chakkoka, especially along the Sutlej from Láleká to Luddan in Kbarípur Tahsíl. About Sbahr Faríd thána the Mahávrí Kharls or Sábibzádas are owners of lakhs of bighas. Near Hásilpur and Khairpur the Dáidpotras and

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tance.

Aráins, and in Baháwalpur Tahsil, Channars, Dánwánjs, Aráins, Dáúdpotras, and Kulyárs are most numerous. In Ahmadpur Tahsil Ghallús, Sayyids, Arbís, Wárans, Langáhs, Baloches, Búbars and Náichs; in Khánpur and Allahábád Baleches, Dáúdpetras, Lárs, Chácharts, Máchhis, and Siyáls, and in Naushahra and Ahmadpur Lamma, Bbuts, Baleches, various septs of the Sammas, Indhrars, and Máchhis form the largest agricultural communities.

Customs and usages regarding matters of inheritance and enjoyment of larded property, &c., were recorded in the Settlement Wájib-ul-arz according to the statements of the representatives of the varions village communities in the Ubha and Lamma. The law in force in the State directs the Courts to follow local custom as given in the Wájib-ul-arz and, failing that, the Muhammadan or Hindn Law, except in cases where these have been superseded by other laws adopted in the State. As a general rule all sons succeed equally, and succession is regulated *per capita* (*pagrānd*) and not *per stirpes* (*chúnd-rānd*). Widows among both tho Hindns and Muhammadans succeed on a life-tenure if they have no sons and receive maintenance only if they have sons. In practice the widow of a brother or agnate is never permitted to inherit her husband's sharo but is only allowed maintenance, and that only in case of her not marrying another husband (*hagg-wich baithan*). The chúndarānd rule of succession exists only in certain Sayyid families and in the *Gadhoká* sept of the Wattás. A widow of any tribe enjoying a life-tenure of the property of her husband is entitled to alienate a part thereof for reasonable needs and is not fettered closely by the claims of the agnates. Among a majority of the Muhammadan landholders the daughters, in the absence of sons, either inherit the whole property of the father or divide a fair proportion of the property with the male relations of the deceased. This proportion varies in different localities.

Riparian
systems.

In 1850 the Board of Administration agreed to observe the deep stream (*Darzá bannán, dhár kolán, hadd Sikandari*) as the boundary between the State and the British districts of the Punjab. This deep-stream rule remained in force till 1860, when the modified deep-stream rule began to be observed on the Indus, under which identifiable land (*chakkar, dona, toka, or tilára*), carried away by avulsion, was to remain the property of the original proprietors, although separated from the main estate by the deep stream.

"The consent of the Baháwalpur State," says Colonel Grey, "was not obtained: indeed the letter of Nawáb Baháwal Khán I. to the Punjab Government, with the Native Agent's report of 20th January, 1863, expressly refuses the avulsion rules."⁽¹⁾

(1) Extract of the last para. of a letter from Nawáb Baháwal Khan II. forwarded to the Punjab Government with the Native Agent's endorsement of 20th January, 1863: "In the orders of the Financial Commissioner and the Lieutenant Governor, the boundary of the jurisdiction of both Governments was stated to be the main river-defined as the channel followed by steamers. In all conterminous districts of the British Government this has always been the practice and the Baháwalpur Government prefers to maintain this ancient 'deep-stream' rule."

In 1871 Captain (now Colonel) Grey moved the Punjab Government that the 'deep-stream' rule of jurisdiction should apply also to Dera Ghází Khán (on the Indus). This view was also held by Mr. (afterwards Sir) Robert Egerton, Financial Commissioner. But Colonel Grey was ordered to carry out the 'avulsion' rule in concert with the Settlement Officer of Dera Ghází Khán and the result was reported in Mr. Fryer's letter No. 74 of the 4th March, 1872, forwarded to Government with the Financial Commissioner's letter No. 488 of 22nd May 1872. The arrangements reported were approved by Punjab Government on 24th October 1872. It can be seen from Mr. Fryer's letter that Captain Grey's object was to prevent the Baháwalpur State from being cut off from the river: "Lines should be drawn north and south of each *chakkar* from fixed points and no encroachments on either side of these lines should be allowed to be gained by any *chakkar*. The object of this rule was to prevent the elongation of a *chakkar*, the final result of which elongation might, as Captain Grey pointed out, eventually have to shut off the Baháwalpur State entirely from its river frontage." Captain Grey accepted the 'avulsion' rules for the maintenance of rights of property only as accepted by Nawáh Baháwal Khán IV., but like him he could not admit that jurisdiction followed property. He therefore asked Government for an exchange of territory to maintain the Baháwalpur jurisdiction up to the main stream. In his letter of 24th August 1872 he wrote:—"I earnestly request the Lieutenant-Governor's attention to the infinite trouble and annoyance to British Officers and the hearthurning and other evils resulting on the avulsion rules on the Indus. These are now appearing on the Sutlej where till the recent introduction of the rules all went smoothly. A Settlement under the 1860 rules has just been arrived at by myself and the Settlement Officer of Dera Ghází Khán of the disputes of 6 years standing on the Indus. The result has been so disastrous to the State in the entire loss of river frontage, that no Political Officer in charge here could in justice to the State accept such a result, and I am just about to lay before Government the

"The reason is that, as both Governments are one it is indifferent whether twenty villages go to one side or five to the other—the interests are common. But, in the new practice adopted by Mithankot, there is daily annoyance, and more and more may be expected. The remedy lies with the Lieutenant-Governor. Of course proprietary rights should be maintained; the present objection is not to that but to the claim of jurisdiction by the Mithankot officials.

"All these cases have arisen out of that of Kachhi Chobán. The real point at issue in all of them is one only, viz.—Shall the Baháwalpur jurisdiction be exercised, according to the ancient 'deep-stream' rule, over lands taken away from the British jurisdiction; shall the jurisdiction of British officials follow—

"Therefore I send all the Kachhi Chobán papers and powers received from the Nawâb of Baháwalpur, and I beg to state that the Baháwalpur Government desires to maintain the 'deep-stream' rule as the boundary of the Government."

Endorsement by the Native Agent—"I submit, for orders of the Secretary to Government, the papers and powers received from the Nawâb of Baháwalpur, and I beg to state that the Baháwalpur Government desires to maintain the 'deep-stream' rule as the boundary of the Government."

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customs.

resolutions of a committee of the chief officers of the State passed upon this subject."

The resolutions referred to above were submitted to the Punjab Government but the proposal for exchange of territory was not accepted. In January 1873 Mr. Robert Cust supported the deep-stream rule and suggested its adoption in the case of Bahawalpur State in a Memorandum.⁽¹⁾ However, the 'avulsion'

the great Geoges Basin, and
If. Contrary to obvious expediency.

The point is this—a distinction is drawn betwixt cases of accretion of new land, and Avulsion and Transfer of existing tracts of land. It is admitted that in both cases the rights of the proprietor remain intact, if susceptible of identification—but it is ruled, that while in the former cases the jurisdiction is transferred, in the latter the jurisdiction follows the lands, as an instance of which we have a portion of the Dera Ghazi Khan District separated from its parent district by the broad stream of the Indus, which at some seasons of the year can only be crossed in eight or ten hours.

I. What is the Common Law?

In the History of the Punjab (attributed to the father of the accomplished Secretary to the Government of the Punjab) volume I, page 151, we have a quotation from Capitale Murray's well-known work.

"In the case of lands cast by the change of the stream from one side to the other, *l'auh me Ghef gais, and the other loses*, yet it is customary to preserve the rights of the zamindar."

The "Deep stream" was the received boundary in all such cases. My attention having been greatly drawn to such cases during my twenty years of service in the Punjab, in districts bounded by the Jumna, Sutlej, Beas, Ravi and Chenab, I laid down the principle broadly in my decision in the Bahawalpur Case of 1860, and was much surprised, that the order of the Government of India should have arrived in a contrary sense. Those orders were signed by Sir G. Beeson.

I felt satisfied that there was some mistake, and accordingly laid down the principle again definitely in my Manual of Revenue for the Punjab, page 127, in order that the point might be well considered again.

II. But it so happened, that when I became Member of the Board of Revenue of the North-West Provinces, I found the same point brought prominently forward in case betwixt the District of Ghazipur and the Province of Bengal, and the District of Azimgarh and the Province of Oudh.

Sir Cecil Beeson was Lieutenant-Governor of Bengal, and Mr. Robert Davis, now Lieutenant-Governor of the Punjab, was Financial Commissioner of Oudh.

I opened out the whole subject again on its merits, and being supported by my Lieutenant-Governor, the case came before the Government of India, and it was decided in 1867 that, whenever a Navigable River shall be the Boundary of any District or Province the Deep stream of such river shall be the limit of the jurisdiction of all riparian public servants, and Notifications were issued by the Government of India under 23, Victoria, Chapter XVII, Section 4, to that effect.

The correspondence with the Government of Bengal, and the Government of the North-West Provinces, on this subject, is carefully laid down in

The Deep stream and divisions in a river divide British India

Ist. And upon ground of expediency it must needs be, that this rule should be enforced. The case of Bahawalpur and Dera Ghazi Khan is an extreme case, but what can be more contrary to the principles of Criminal Justice, Police and Revenue than

Offices, and no police station, &c., able to exert any authority whatever in the villages to summon a witness from those villages would be an act of oppression. The tract will become a kind of Alsatia for refugees from the Bahawalpur villages.

Another important consideration is the police of the great river Indus—there should be no risk of a divided or doubtful jurisdiction of the Riparian States. Anything more unsatisfactory, or possibly dangerous, in the event of river piracy becoming fashionable cannot be imagined. The Dera Ghazi Khan authorities could have no certain knowledge of

rules were put in force in 1872-73 in the case of all other rivers on the Bahawalpur border and remained in practice till the demarcation of permanent boundaries. The question of a permanent boundary proposed by Government came into consideration in the beginning of the year 1899. After some preliminary correspondence, the Hon'ble Mr. J. Wilson, Settlement Commissioner, Punjab, met the Wazir of Bahawalpur to discuss the problem. The result of the discussion was a number of Preliminary Recommendations drawn up on 2nd January 1900, and agreed to by both officers. Paragraph 10 of these Recommendations contains the conditions on which the Darbár consented to the laying of the fixed boundary. The main point contained in these conditions was that the Bahawalpur Darbár could agree to the scheme only in case full and unrestricted powers were given to the State in respect of access to river water and of *mír bahri* (ferry tolls). The former was intended to obviate any possibility of danger to the State irrigation. The Hon'ble Mr. Wilson came to Bahawalpur a second time on 31st March 1900 for a further discussion of the subject and again admitted the soundness of the State's claim to powers of access to river water and reported on the subject to Government. The question of the fixed boundary was finally decided on 2nd September 1900, in a meeting at Simla, in which, on behalf of the Bahawalpur Darbár, Colonel Grey, Superintendent, accepted the fixed boundary scheme provided the proposed Minor Canals Bill, Sections 27, 30, and 34 of which were supposed to satisfy the requirements of the State in this direction, was passed into law. But, later on, it was considered that these sections of the Minor Canals Bill did not satisfy the State demands and that the bill should include further provisions to meet the situation. The matter is still pending before Government, but the fixed boundary has since been demarcated on the entire Bahawalpur-Punjab border, except in the case of a few areas where disputes are still undecided.

The *zaildári* and *lambardári* system was introduced into the State by Colonel Minchin in 1875. The rails were established, as far as possible, in accordance with the tribal distribution of the people. Colonel Minchin thus described the system in the Bahawalpur Administration Report for 1875-76: "I have adopted Mr. Princep's plan of having a *lambardár* to each village, and a *zaildár* in charge of a group of from 8 to 4 villages. I have found the system to answer admirably, especially as regards canal clearances. These village officers are in fact assistants to the revenue officials in all revenue matters, and to the police in criminal proceedings; and, as the *Talisdárs* are the heads of the police in their own districts, there is no clashing of the authorities, and both departments benefit from the local

*Zaildári
and lambardári system.*

what was going on in their trans-Indus villages—the Dera Ghazi Khan authorities would have no power of interfering—supposingly the cairies of the river a few Bahawalpur villages were to be left on the Dera Ghazi Khan side, and become a nest of thieves and smugglers what should we say then?

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and lambardārs system.

knowledge and influence of these village officers. Five per cent. is levied as an addition to the State demand, of which one per cent. is paid to the *zaīldārs*, and two per cent. each to the *lambardārs* and *patwāris*." Each village has at present one or more *lambardārs* according to its status. Their fees are the same as those which were fixed by Colonel Minchin. The *zaīls* now consist, in many cases, of more than 20 villages. The duties of *lambardārs* and *zaīldārs* are the same as in the Punjab. They are bound not only to collect revenue and assist in the prevention and detection of crime but also to assist the *zaīldārs* and *drogas* of Irrigation Department in the general clearance of canals. In this State, however, owing to the predominance of big landowners owning land in several villages, a large number of the *lambardārs* hold *lambardāri* in various places and are necessarily absentees. There are others who have substitutes to work in their places. The agents (*mukhlārs*) chosen are generally *kulānas* (sweepers), *mīrāsīs*, or *pāolis* (weavers) who always fail to perform their duties. Most of the *zaīldārs* also have their agents, much to the detriment of State work. In certain villages such as the villages on the Sādiqiyah Sharqiyah Canal and in thickly populated villages in other Tahsils, the position of a *lambardār* is valued; in others it is regarded a burden. In villages where *lambardāri* is profitable, widows of the deceased *lambardārs* succeed their husbands and have *sarbarāhs* to perform the required duties. Fuller details of the number of *lambardārs* and *zaīldārs* will be found in Table 33 of Part B.

Patwāris
and girdāwars.

Trained *patwāris* and *girdāwars* were first appointed by Colonel Minchin in 1867. The duties of the *patwāris* and *girdāwars* are the same as in the Punjab. In the State, however, the number of *patwāris* is smaller than is necessary. All the *patwāris* before 1898 knew only the old system of measurement, viz., the *shist patrī* or triangulation measurement system. In 1898, however, a school for training *patwāris* was started in Bahawalpur and placed under two competent and qualified *girdāwars* whose services were secured from the Punjab. In less than 2 years a majority of the old *patwāris* and apprentices were put through a course of training in the square measurement system and the new scheme of studies prescribed for *patwāris* in the Punjab. *Patwāris* and apprentices to the number of 60 were sent in a batch to the school for a period of three months, after which a regular examination was held and certificates were granted. The successful *patwāris* did the measurements of the second regular settlement of the Lamma Tahsils on the square system and did it very well. A large number of the existing *patwāris* are still untrained. The scale of pay of the *girdāwars* and *patwāris* is—

		Grade 1st.	2nd.	3rd.
Girdāwar	Ra. 30	25 20
Patwāri	" 14	11 9

For a list of the number of *girdāwars* and *patwāris* see Table 33 of Part B.

The *chaukidár* system is also one of those institutions which the British Agency introduced into the State. Villages of some size and importance have more than one *chaukidár*; small ones, which are contiguous to each other, often have one common *chaukidár*, but in a majority of cases each village has a separate *chaukidár*. The number of these village servants in each Tahsil is given in Table 33 of Part B. The ordinary pay of a *chaukidár* is Rs. 8 per mensem. In each Tahsil there are also a number of *dafadárs*, who are allowed Rs. 5 per mensem from the *chaukidára* fuod. They have to supervise the work of the *chaukidárs* and are held responsible for this in their respective *ildqas*. Payment to *chaukidárs* and *dafadárs* is either made direct by the *zamindárs* or by the Tahsildár; a cess is levied for this object on the inhabited houses of the village. Widows, *fakírs*, *Brahmans* and *Sayyids* (who do not own lands in a village) are exempted from the payment of this cess.

The culturable area of the Bahawalpur State has always been practically confined since ancient times to the comparatively narrow strip of low-lying land between the rivers and the Cholistan or desert. Cultivation was found only in a few numerous settlements such as Uch, Jajja, Bhutta Wáhan, Pattan, Shaikh Wálao, Kháis Bodla, Sarwáhi, Mau, Mahnd, etc., and the rest of the tract given up to pasture. As there were no canals, cultivation was entirely dependent on the inundations from the rivers or upon rain. Under these conditions little care was bestowed upon agriculture and cattle-breeding was the chief industry. Wherever land capable of cultivation was thrown up by the river, people settled on it, building temporary huts to live in hot forming no permanent settlements. Such permanent villages as existed were mostly within the borders of the Cholistan beyond reach of floods. The fiscal history of the northern part of the State is connected with that of Multán, that of the southern with Sindh. In the period of the Langáh Kings of Multán, a great impetus was given to the colonization of the country on the banks of the Haryári⁽¹⁾, as it is called in Miachinábád and Khairpur, or the Tarukri, as it is called in Ahmadpur and Khánpur, which was possibly a canal taken out of the Sutlej or, more probably, the old bed of that river. On it many people from the country round Multán and Bhatiána (now Hissár) settled as cultivators. The Langáh Kings also constructed a canal called the Qutbwál near Uch. Very little is known of the revenue system of the period. The only meagre information of an authentic nature is to be found in the Ain-i-Akbarí from which we learn that Sher Khán Súri (A. D. 1540-1545) had abolished the old system of taking revenue by division of produce and introduced that of realizing it by measuring the culturable area. The whole culturable land in the reign of

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(1) The Haryári (or Harkári of the Ain-i-Akbarí) was a running stream in the time of Akbar. *Ain-i-Akbarí* Vol. II, 100 (Persian F. J. 1892).

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Akbar was divided into four classes namely⁽¹⁾ :—(1) *Pulaj*, land in which a crop is invariably sown and which is never left fallow. (2) *Parot*, land which is occasionally left uncultivated. (3) *Chachar*, land which is left fallow for 3 or 4 years in order to make it fit for cultivation. (4) *Banjar*, waste, the land left untilled for five or more years. Different rates of assessment were levied on various classes of crops. The average rates, as given in the *Ain-i-Akbari*, were:—

	<i>Crop.</i>	<i>Rate per bigha.</i>				
		Rs.	a.	p.		
	Wheat	..	..	..	..	0 15 0
	Barley	..	..	..	..	0 12 0
	Cotton	..	..	..	..	1 0 0
	Indigo	..	..	..	..	1 10 0

The total revenue accruing from the Sâba of Multán (including Bhakkar) was Rs. 14,85,263 (land-revenue Rs. 13,47,907; miscellaneous Rs. 1,37,356) and the culturable area under assessment was 558,649 *bighas*, which gives an average rate of Rs. 2 10 per *bigha* or Rs. 5·4 per acre. Probably the Government share of the produce was first collected and then sold at fixed rates to merchants, and, unless the Government dues were obtained, the zamindâr was not paid anything at all. The *Ain-i-Akbari* has given a detailed account of several *ildâqas* comprised in the province of Multán, which included 18 districts or separate *parâmas*, identifiable with the present Bahawalpur State and the outlying districts of Sîtpur and Ubâura. The following list of these is taken from Gladwyn's translation and his spelling is retained for facility of reference. 1. *Obaderah*—This is Ubâura in the Kori sub-division of Upper Sindh, adjoining the southern boundary of the State. 2. *Ori*—Uch. 3. *Bhoury dârman*—Bhutta wâhan, in the Nau-hâra Taluk of Bahawalpur. 4. *Jamsher*⁽²⁾—There is no such place in the State, but by a slight alteration in the Persian letters, it can be read as *Jaija*, one of the oldest villages in the State, near Khânpur, (see Chapter IV). 5. *Dudai Kosh*—A village in the State on the Sindh border. 6. *Deri Rârval*—Now commonly known as Dilâwar (or Derâwar). 7. *Dood Khâ*—Now known as *Dûd Wâchâ* near Shidâni in Khânpur Nizamat. 8. *Rajpoor*—Râjpur in the Multán District; but the lands attached to it are situated on the left bank of the Sutlej a few miles west of the town of Bahawalpur. 9. *Reperi*—This must be

(1) *Ain-i-Akbari*, Vol. I, 275 (Ferrier Edition). *Pulaj* is modern *Pulij*, or *Pulich* so called in the Ujkâ. It is the clayey soil deposited by the river from two to any number of feet in thickness and is capable of cultivation, opposed to *parot* or sandy land near the river, the salt (or *salti*) of which is washed away by the river. *Parot* is possibly *phirdul*, an attributive name (lit. rotatory); modern *farîm* is which different crops are sown by rotation. *Chachar* is unknown in these parts.

(2) In a Ferrier Edition *Jama*, a misspelling of *Jaija*.

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Rahri, in the Ahmadpur Tahsil. 10. *Seetpur*—Sipúr in the Muzaffargarh District: in Akbar's time it was on the right bank of the Indus, and probably included the present Mithankot *pargana*.
 11. *Sewrohy*—Sarwáh (Sewrái), 8 miles N. E. of Kot Sabzal (see Chapter IV). 12. *Futtehpur*—situated in the Multán District, but the lands attached to it were once in the Baháwalpur State
 13. *Kherone*—Kehrór is in Multán, but included the villages now known as Líl Sohára in the State. 14. *Meloot Gházipur*—the town of Gházipur in the Khánpur Tahsil. 15. *Mowh*—Mau in the Naushahra Tahsil. 16. *Merote*—an old fort in the desert now known as Marot. 17. *Mahend*—Máhhd, near Channígoth. 18. *Khai Bodla*—Khái Bodla in Minchinábád Tahsil.⁽¹⁾

In the reign of the Emperor Akbar, a summary Settlement of all his possessions took place in order to determine the revenue. About this Colonel Minchin wrote as follows:—

"At the end of Emperor Akbar's reign a sort of summary Settlement was made of the revenue demand of the different divisions of the Empire. Having formed an aggregate of the rates of collection from the commencement of the 15th year of the reign to the 24th inclusive, they took the tenth part of that total as the annual rate for 10 years to come. From the 20th to the 24th year the collections were made upon grounds of certainty but the former five ones were taken from the representations of persons of integrity and moreover during that period the harvests were usually plentiful as may be seen in the tables of the 19th year's rates."

At the time the eastern portion of the State was under the *Sarkár* of Dipálpur. Of the 29 *parganas* which belonged to that *Sarkár* six were situated on the left bank of the Sutlej and included "Bhattís" and "Joyas" who must be the Wattís and Joyas of Fázilka Tahsil and Minchinábád Nizámát. Colonel Minchin thus describes the approximate revenues accruing from the present area of Baháwalpur State to the Emperor Akbar:—

"Abul-Fazl gives the average collections of these separate *parganas* as 18,820,255 *dáms* and the *sáir* or miscellaneous income at 38,698 *dáms*. A *dám* was the fortieth part of a rupee. The cultivated area was estimated at 2,05,893 *bighas*, which is equivalent to 102,946½ acres. As from time immemorial the usual measure of a *bigha* was 10 *kana*s by 8, a *kina* being a reed cut to the length of 16½ feet, this gives 21.78 feet to the *bigha* or exactly half an acre. This gives an average assessment of Rs 4.8 to the acre, but the collections were always taken in kind. Excluding the Sítpur and Ubáura *parganas* the income of the State in Akbar's reign was Rs. 5,11,899."

The following statement prepared from the *Afn-i-Akbari*, shows the cultivated area, the revenue in *dáms*, and other

(1) A village of considerable antiquity; its ruined fortifications and huge buildings of solid masonry bear testimony to its ancient prosperity. In the time of Akbar it had an area of more than 10,000 acres with over 200 wells. The community of the *Bodla*s who founded this town broke up at the end of the 15th century. The areas now included in the adjoining villages of Fir Síkandar, Alúka, Kásimká, Ebengar, Momínábád, etc., which are of comparatively recent growth, formed part of Khái Bodla in the time of Akbar. The village is now a little over 2,700 *bighas* in area and is owned by the descendants of the early *Bodla*s.

CHAP.
III. C.

details of the various places now identified with Bahawalpur State:—

Land Revenue.

Summary Settlement of Akbar.

	Bighas.	Revenue D.	Suyúrghál D. or feudal tenure.	Cavalry.	Infantry.	Castes.
Uch	29,050	19,10,140	...	100	400	Shahbzádah Sayíd Búkhári.
Mhatta Wáhan	16,690	13,36,020	13,564	200	2,000	Rájpút.
Jajja	4,334	3,45,037	...	150	200	Lodhí.
Dádáí	4,05,202	24,00,000	...	400	8,000	
Dera Ráwál	2,718	1,40,000	...	50	500	
Dádú Khán	17,819	14,40,000	...	...	...	Baloch, Bholdi and Nardi.
Rabri	12,075	10,60,000	...	...	...	Dádáí.
Seoráhí	5,124	28,800	...	20	100	Dahr.
Kahror	1,334	87,289	...	...	...
Mauh	9,063	7,07,000	20,440	60	1,000	Included Lál Sóbára in Baháwalpur.
Maret	5,456	2,04,000	200	200	1,000	Kuráishí.
Máhind	0,330	50,14,000	...	200	1,000	Bhatti.
Khái Bodla	80,411	5,04,233	...	200	...	Bodla and Joys

Rule of Aurangzeb.

When Multáu came under the rule of Aurangzeb, a new canal called the Aurangawáh was excavated in what is now the Bahawalpur Taluk. This canal has silted up and been re-excavated several times: it is now called the Naurangawáh.

The ruler's share of the agricultural produce.

According to tradition the ruler's share of the produce was all that remained after deducting the necessary expenses of the cultivator. This share was nearly always taken in kind, very rarely in cash. No cash tax was levied on cattle, oto., but sometimes a proportion of a herd was taken by the ruler as his share. It is hardly possible to form any estimate of the amount which the ruler actually levied but probably it did not exceed $\frac{1}{4}$ th of the whole produce, including stock and profits of all kinds. Towards the close of the Mughal domination, the Makhdúms of Uch held the territory in the neighbourhood of that town, and they introduced the system of taking tithes of the produce as revenue. In 1142 H. (1729 A. D.) Amr Sidiq Muhammad I obtained the Ghauhdarí iláqa from Nawáz Hayátulla Khán, the Súlah of Multán, where he founded the town of Allahmúkíd, and sank several wells. But throughout this century the Makhdúms continued to realize their tithe, and Farid Khán Lakhwara, the ruler of Shahr Farid, still took his one-fifth as bádsá.

Sidiq Muhammád Elán I and his successors.

Sidiq Muhammad Khán I and his successors were rather mild in their treatment of the people and took the State share at rates varying from $\frac{1}{4}$ to $\frac{1}{2}$; but the other Dáidpotra chiefs who founded separate principalities (1733-1772 A. D.)⁽¹⁾ and were in an ill-

(1) See chapter I, Section G, Dáidpotras.

defined subjection to the so-called over-lord of the Pirjáni family, exacted as much as they could. These exactions became the subjects of proverbs, remembered to this day; e.g., *Kháhdá pítá ján dá, Jo báhyá se khán dá*, i.e., eat what you can, for that belongs to you, all that is left belongs to the *khán*. These, however, who assisted Nawáh Muhammd Baháwal Khán II and his successors in time of war held most of their lands free of revenue, on a tenure called *iwz-i-lushkari* and many persons also held *muásis* for personal services. In the reign of Muhammad Baháwal Khán III, revenue demand (*hhiráj*) was taken partly in cash and partly in grain. Cash payments were generally realized when seasons were favourable and the produce was abundant. Gradually various additions were made to the amount to be realized in cash or kind, and the State demand was raised to $\frac{1}{3}$ rd or even $\frac{2}{5}$ ths of the gross produce in the case of the most productive lands in the State. The lowest demand was one-fourth, anything below that rate being regarded as a concession. Such concessions, where given, might reduce the revenue to anything from a fifth to a tenth of the produce. Crops which it would have been difficult to realize in kind were assessed in cash, and *partis* imposed at the following rates:—

Sugar-cane, Rs. 5 per bigha.
Cotton, <i>wanucár</i> , As. 12 to Rs. 2 per bigha.
Chillies, Rs. 2 to 4 per bigha.
Tobacco, Rs. 2 to 4 do.
Melons, Rs. 2 to 3 do.
Musang, Rs. 1 to 2 do.
(Peas for fodder) from As. 8 to Re. 1 per bigha

For the due collection of the State's share of the *baláf*, *chánjús* or supervisors, were appointed with *piyádas* to assist them, and when the crop was harvested a mark (*llappa*) was put upon it, the grain when threshed being divided by a weighman. Every functionary such as the headman, *chánjús*, weighman and *piyáda* had his share in the outturn, as had also the *kotrál* and the village monials, so that but a slender margin was left to the cultivator. Moreover the opportunities of exaction were considerable, and the officials generally collected more than their legitimate shares.

This state of things prevailed till the establishment of the Agency when these abuses led to the adoption, between 1866 and 1879, of a new system, under which perpetual leases were given to cultivators. 30 bighas were allotted to each well which was then assessed at 12 Baháwalpur rupees,⁽¹⁾ payable in two instalments, Rs. 5 in the Kharif and Rs. 7 in the Rabi. On canal, *sailib*, and *kíráni*

CHAP.
III.C.
Land.
Revenues.

Sádiq Mu-
hammad
Khán I and
his successors

The First
Agency.

(1) 12 Baháwalpur rupees equal 8 rupees in British currency. This gives a rate of As. 4-8 per bigha, which is less than a fourth of the present assessment.

BAEWALEUR STATE.] Arrangements under the first Agency. [PART A.

CHAP.
III.C
lands, a cash assessment on crops was introduced at the following rates per hizra:-

Land Revenue.										Rs. a. p.
The First Agency.	Wheat	...	...	...	...	...	...	...	1 12 0	
	Lentils	...	...	...	...	...	...	...	1 0 0	
	Mustard seed and gram	...	...	...	...	...	...	...	1 8 0	
	Musang	...	...	...	...	...	...	...	0 12 0	
	Kalanga (rice) from Re. 1-2-0 to	...	...	...	...	...	...	...	2 0 0	
	Sariukka	...	...	...	...	...	...	...	0 8 0	
	Sonwak, Kanoni, Nangni, Jourár, Bajrá, and Rauánk	...	...	...	...	...	...	...	1 0 0	

These rates gave in 1866 a revenue of Rs. 4,29,291 and in 1867 of Rs. 7,00,685. Two years after this assessment the prices of grain fell, with the result that the rates were felt to be oppressive and in 1871-2 Colonel Grey accordingly reduced each rate by four annas, so that wheat paid Re. 1-8-0, lentils annas 12 and so on. These reduced rates were about equal to the rates then in force in the Sindh and Derajat Districts, and furnished the basis of the later assessments. A large canal was excavated in 1868-70 in the Minchinábád निश्चिनाद, till then a desert, and on its being opened large areas of land (*chaks*) were granted to settlers at the above reduced cash rates. Some villages, however, in the Minchinábád and Khairpur Tahsils elected to pay half their revenue in cash and half in kind, and some even chose to pay it wholly in kind on being given the option of saying which system they preferred. Under these arrangements the revenue of

Tahsil.	Rs.	the Minchinábád Nizamat amounted
Mirchitabad	1,123	in 1874-5 to Rs 1,82,713, as shown in
Khairpur	56,461	the margin. The revenue gradually
Khairpur	32,120	increased as cultivation increased and

a new settlement of the Nizamat was commenced in 1873-74 by Sheikh Muhammad Firoz-ud-Din, Nizam, and each village surveyed, measured and assessed. The area assessed in the

Area in acres—	Tahsil Mirchitabad	Tahsil Khairpur	Total Mirchitabad Nizamat	
Cultivated	110,317	93,174	203,491	
Cultivable	240,703	125,429	367,132	
Total assessed	451,020	219,593	710,593	
Cultivatable and State chaks.	133,701	52,502	186,193	
Total area	624,221	272,095	896,326	
Revenue Rs.	1,215,72	1,52,150	2,34,872	

been excluded from the Settlement measurements.

The following table gives the details of the assessment for the Settlement of 1865-76:—

STATEMENT OF CULTIVATED AND CULTURABLE AREAS INCLUDING JAMA AND PAKTA PER ACRE IN MINCHINABAD TAUSIL.

Tehsil.	2	AREA OF CULTIVATED LANDS IN ACRES.						Total.	Culturable waste.	Total area assessed	Revenue.	Revenue rate per acre of assessed area.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
		Well-irrigated.	Canal irrigated.	Jhalar irrigated.	Sailkha or alluvial land.	Brahm land.	7										
	1	3	4	5	6	8	9	10	11	12	13						
1. Mihell Singh	80	661	... 214	4,254	10,912	15,907	72,017	68,524	13,039	0	0 13 1	1	0 2 4			
2. McLeod Ganj	584	6,154	192	9,528	5,633	21,971	50,023	111,934	23,529	0	0 11 1	1	0 3 4			
3. Minchindbad	1,913	10,550	1,326	11,029	6,767	30,410	123,294	163,704	35,686	0	0 12 0	1	0 3 9			
4. Skopur	3,885	10,902	1,326	15,424	1,630	42,029	94,760	136,798	48,248	6	5	1 2 4	0 4 11			
Total	..	0,413	37,426	1,762	40,235	24,781	110,317	360,703	491,020	120,502	6	5	1 1 0	0 3 11			

STATEMENT OF CULTIVATED AND CULTURABLE AREAS INCLUDING JAMA AND PAKTA PER ACRE IN KHAIRPUR TAUSIL.

Tehsil.	2	AREA OF CULTIVATED LANDS IN ACRES.						Total.	Culturable waste.	Total area assessed	Revenue.	Revenue rate per acre of assessed area.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.		
		Well-irrigated.	Canal irrigated.	Jhalar irrigated.	Sailkha or alluvial land.	Brahm land.	7											
	1	3	4	5	6	8	9	10	11	12	13							
1. Shahi Farid	3,560	12,149	2,623	8,626	96	27,250	47,642	74,892	31,269	6	8	1 2 4	0 6 8				
2. Italiapur	4,530	0,380	1,345	6,905	15	19,175	30,091	40,260	0	1 3 0	0	0 7 7					
3. Qilimpur	4,129	5,164	6,457	6,824	23,565	32,413	55,975	31,490	15	0	1 5 5	0 9 0					
4. Kharpur	3,250	4,394	4,255	8,918	2,297	23,134	16,283	39,417	29,121	0	1 8 5	0	0 11 5				
Total Kharpur Tahsil	..	15,400	28,077	13,882	33,273	—	2,407	33,124	126,429	219,553	1,14,350	6	8	1 3 6	0 8 4			
Grand Total for Minchindbad Nizamat	21,903	65,203	15,644	73,508	27,185	203,441	571,032	710,573	2,34,852	12	1	1 2 6	0 5 3				

no pay, their Kasúr and Inám grants being considered equivalent to these services being no longer required are commuted to payment of a t rent.

" The settlement is founded on the principle that cultivation is entirely dependent on irrigation, and we consequently look more to the water supply than to the quality of the soil. It may, however, be broadly stated that

the State is an alluvial tract formed by the

the high Bangar tracts, though even there

are found; and we have taken advantage

one of these old beds known as the Sotri to get rid of the surplus water brought into the Fordwāh Canal during the height of the floods by closing the water down this channel, which irrigates the land on the left bank of this canal for a distance of 30 miles.

" The result of the settlement is as follows :—

Name of Tahsil.	Name of Peshkāri.	Jama assessed.	Cultivated area in acres.	Total area in acres.	Rate per acre on cultivation.	Rate per acre on total area.
		Rs.			Rs. a. p.	Rs. a. p.
Inchinabād	Hāsil Serhā ...	13,030	15,907	88,524	0 13 1	0 2 4
"	McLeodganj ...	23,520	21,971	111,004	1 1 1	0 3 4
"	Minchinabād ...	35,080	30,410	153,704	1' 2 9	0 3 0
"	Sādiqpur ...	48,243	42,029	136,708	1 2 4	0 4 11
Total Tahsil ...		1,20,602	1,10,317	491,000	1 1 6	0 3 11
Bahpur	Shahī Farid ...	31,260	27,250	74,892	1 2 4	0 6 8
"	Hāsilpur ...	23,460	19,175	49,266	1 3 6	0 7 7
"	Qāimpur ...	31,500	23,565	55,978	1 5 5	0 0 0
"	Khasipur ...	28,121	23,184	30,417	1 3 5	0 11 5
Total Tahsil ...		1,14,350	93,124	219,533	1 3 6	0 3 4
GRAND TOTAL ...		2,34,652	203,411	710,573	1 2 6	0 5 3

" The cultivated area shown is that for the last year 1874-75 when the settlement was completed. If the proprietors can bring more land under cultivation the rate per acre will decrease and if the cultivation falls off it will necessarily increase. The canals improve year by year, new irrigation channels being opened, and I have no fear of any decrease in the area irrigated by canals unless the opening of the Sirhind Canal affects us more injuriously than we anticipate, and, even in this case, as the

CHAP.
III. C.

Land
Revenue.

Colonel
Minchin's de-
scription of
this Settle-
ment.

CHAP.
III. C

Land
Revenue.

Colonel
Minchin's
description
of this Settle-
ment,

lands are, as far as regards the first six Peshkárís, what are called *puchotra*, that is are sown late in June and July, and the crops Bájra and Jowár chiefly reaped in November, so that the late rise of the river which will certainly ensue on the opening of this canal will not be detrimental to this part of the State, but indigo and cotton crops will have to be abandoned and a larger breadth of land prepared for Rabi.

"The Qáimpur, Khairpur and lower Tahsils on the Sutlej will chiefly suffer, as most probably the canals will fill too late for the Kharif sowings and the rāmīndars be obliged to content themselves with Rabi crops, but as the settlement is for three years, until His Highness the Nawáb comes of age, this will hardly affect this settlement.

"The snilba cultivation is dependent on the overflow of the river which takes place generally every two out of three years and will not be affected by the opening of this canal. The proprietors get their lands irrigated free of cost with the advantage of alluvial deposit from the river, and therefore though they may lose their cultivation for one year, the profits during the other two years will fully make up for it. If sand is deposited on their estates, reduction of the State demand will be given when the alluvion and diluvion statements are prepared yearly.

"There are 3,235 tenants, of whom only 152 are hereditary, that is cultivators who originally redeemed the estate from waste and known as *bootamars*, not liable to ejection from their holding as long as they pay rents, and 3,083 tenants-at-will. As in the case of the proprietors, this only includes the heads of families and the sons and brothers associated with them as tenants are not shown. The usual rates are from half to one-fourth of the produce in kind, varying according to the value of the estate, the tenant giving the labour for canal clearance, except on the Fordwáh Canal, where by special arrangement the proprietors pay the water rate."

Cholistán
lands leased
out.

In 1869 the Cholistán land between the Fordwáh and the Biskáner border and from the Fázilka border to Shahr Farid was leased out partly to Sikh settlers and partly to old residents of the State at the rate of two annas an acre. "The lease-holders," says Colonel Minchin, "did not exert themselves, failed to take advantage of even the good seasons and were unable to pay their revenue and gave a good deal of trouble." The rate was, therefore, reduced in certain cases to an anna an acre on condition of payment of the arrears in 1875. The total area leased out comprised 222,776 acres, which was assessed at Rs. 16,810, namely, Rs. 5,666 at 2 annas an acre, and Rs. 11,153 at 1 anna an acre. This did not include the right of grazing which belongs to the State and is leased separately. Up to now the rate above described remains the same in the Cholistán tract, and the lease-holders have acquired no proprietary rights in the lands.

Period
2 to 27
Revenue of
Minchinábád
Nizamat 1875-80.

The first Summary Settlement was maintained, as has been above described by Colonel Minchin, for a period of three years, as a test Settlement, after which another revised Summary Settlement of Minchinábád Nizamat was effected in 1879-80 by Mirza Aghá Muhammad. The Nizamat was now split up to two Kárdárís.

SAHAWALPUR STATE.] Third Settlement of Minchinábád [PART A.

iz., Minchinábád and Khairpur, to which latter 4 villages from Saháwalpur iláqa were transferred under the new plan of the abolition of Nizámats and the establishment of six Kárdáris. The area in *bighas* in both Kárdáris and the jama fixed was as follows:—

CHAP.
III. C.
Land
Revenue.

Revised
Summary
Settlement of
Minchinábád
Nizamat in
1879-80.

	<i>Cultivated area.</i>		<i>Jama assessed.</i>			<i>Rs.</i>	<i>a.</i>	<i>p.</i>
	<i>Minchinábád</i>	<i>Khairpur</i>	<i>Total</i>	<i>1,57,527</i>	<i>10</i>	<i>7</i>		
<i>Minchinábád</i> 68,932	1,57,527 10 7					
<i>Khairpur</i> 144,248	1,24,785 10 1					
			TOTAL ...	2,82,513	4	8		

The period of this, the second, Settlement was fixed as 10 years.

A third (Regular) Settlement of these two Kárdáris was made in 1890 by Mírza Jindwadde Khán, Mushír-i-Mál. He re-surveyed all the villages and fixed the following rates per bigha:—

Third
(Regular)
Settlement of
Minchinábád
and Khairpur
Tahsils,
1890-91.

Garden lands—Re. 1, Re. 1-8, Rs. 2, Rs. 2-8.

Canal and well irrigated areas—Re. 1-4.

Well and *jhalár* irrigated areas—Re. 1.

Well and *sailábá* (alluvial) areas—annas 12, Re. 1.

All kinds of *jhalár* irrigated areas—annas 8.

New lands (*jadid*)—annas 4.

Bárání lands—annas 4.

Sailáb lands—annas 8.

Canal irrigated lands—1st class, Re. 1; 2nd class, annas 10.

Culturable lands—annas 2.

The results of this Settlement were as follows:—

Kárdárf.	AREA ASSESSED IN BIGHAS.			<i>Jama, Fixed.</i>			
	<i>Irrigated.</i>	<i>Bárání.</i>	<i>Total.</i>		<i>Rs.</i>	<i>a.</i>	<i>p.</i>
<i>Minchinábád</i> ...	1,64,337	5,22,636	6,93,033	2,10,541	2	10	
<i>Khairpur</i> ...	1,45,546	5,632	1,51,376	1,60,997	8	0	
Total ...	3,09,881	5,84,528	8,44,409	3,71,538	11	1	

The revenue fixed in the three Settlements is shown below:—

Comparison
of Revenue
fixed in the
three Settle-
ments.

	<i>Revenue.</i>
	<i>Rs.</i>
First Settlement, 1872-76	2,34,852
Second Settlement, 1879-80	2,82,513
Third Settlement, 1890-91	3,71,538

BAHAWALPUR STATE.] Comparison of Settmt. of Minchindabbd. [PART A.

The results of the Regular Settlement as compared with those of the revised Summary Settlement are as follows:—

CHAP.
III. C.
Land
Revenue.

Comparison
of Regnlar
Third Settle-
ment with
Revised
Summary
Settlement.

Kárdári.	ASSESSED AREA IN BIGHAS IN SUMMARY SETTLEMENT (REVISED).									Total cultivated area.
	Cháhi.	Cháhi-náhri.	Cháhi-Jhalári.	Cháhi-sáláh.	Jhalári-náhri.	Jhalári-dúryáli.	Náhri.	River sáláh.	Náhri.	
Minchindabbd	... 3,823	395	647	...	632	...	23,276	38,779	1,470	69,032
Percentage of cultivated area.	5·5	·57	·79	...	·91	...	33·76	56·2	2·13	
Khairpur	... 19,092	36,781	12,602	2	7,832	2,546	34,638	30,141	414	1,44,248
Percentage of cultivated area.	13·2	25·4	8·8	...	5·4	1·2	24·01	20·8	·28	

Kárdári.	ASSESSED AREA IN BIGHAS IN REGULAR SETTLEMENT.									Total
	Cháhi.	Cháhi-náhri.	Cháhi-Jhalári.	Cháhi-sáláh.	Jhalári-dúryáli.	Náhri.	River sáláh.	Agricultural Roads	Náhri.	
Minchindabbd	... 14,213	3,810	1,870	...	1,893	·3	1,02,068	38,096	1,849	5,23,696 6,03,033
Percentage of cultivated area.	20·5	·54	·28	...	·27	...	14·81	5·45	·20	76·2
Khairpur	... 28,180	25,095	21,662	79	9,760	815	29,305	26,676	67	5,832 1,51,376
Percentage of cultivated area.	18·0	17·17	16·2	...	6·4	·53	10·4	17·6	...	38

Lamma Kárdáris between
1868 and
1877.

Between 1866—76 the annual State revenue demand on the four Lamma Kárdáris was taken by measurement of the cultivated area, in some parts by cash rates and in others by actual division of the produce, which, however, varied from year to year. In 1876-77 the actual collections were⁽¹⁾:

Sub-heads—Land Revenue.	1876-77.	Balance of previous years.	Total Collections.
Land Leased	1,61,178	71,036	2,26,114
Arrears on crops	8,87,817	7,6,517	6,64,129
Náhri	20,637	6,866	27,518
Fals of grain	89,569	2,752	83,320
Indigo fees	4,875	203	5,167
Miscellaneous	12,664	3,230	16,914
Total	8,60,219	1,61,013	10,22,162

BAHAWALPUR STATE.] *First Settlement of Lamma Kárdáris.* [PART A.

In 1877 Shaikh Muhammad Firoz-ud-Dín effected a Summary Settlement of all the four Lamma Kárdáris, fixing their assessments as noted below :—

Kárdári. ⁽¹⁾						Revenue.
	..	..	..	..	..	Rs.
Baháwalpur	...	..	..	..	..	1,16,902
Ahmadpur	...	...	..	..	..	1,83,196
Khánpur	...	...	..	..	..	2,76,910
Sádiqábád	...	...	..	..	..	1,36,750
				Total	...	7,13,758

CHAP.
III. C.
Land
Revenue

The following statement shows the average annual income from these Kárdáris calculated from the produce receipts of the last seven years between 1870 and 1877 :—

Kárdári.	Average yield per year.	Revenue fixed in the new Settlement (vide Administration Report for 1878).
	Rs.	Rs.
Baháwalpur	1,09,774	1,16,902
Ahmadpur	1,69,961	1,83,196
Khánpur	3,76,285	2,76,910
Sádiqábád	2,72,553	1,36,750
Total	9,28,573	7,13,758

This revenue was very low as compared with the revenue in kind, and fell short of it by Rs. 2,14,815.

The following statement shows the areas in *bighas* and revenues of the four western Kárdáris as fixed by the summary Settlement :—

(1) There is a great difference in the boundaries of the Kárdáris as they then stood and as they were determined later on as several villages were transferred from one Kárdári to another.

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—
Land
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Adding to this the summary assessments of Minchinábád and			
Rs.			Khairpur Kárdáris the
Minchinábád Nizámát 1st Summary Settlement	... ..	2,34,815	total land revenue of the
Summary Settlement of the four Lamma Kárdáris	7,13,758	State by the Summary Settlements was Rs.
Total	..	9,48,573	9,48,573.

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Revenue.Total land
revenue of
the Summary
Settlements.Regular
Settlement of
four Lamma
Kárdáris
1889-90.

The Summary Settlement of the four Kárdáris of the Lamma was fixed for 12 years, namely from 1878 to 1889. In 1889, therefore, a Regular Settlement of these Kárdáris was begun by Mnnshí Ghulám Nabi Khán, Mushír-i-Mál, and completed by Mirza Jindwadde Khán in 1890. The following statement shows the areas of the different classes of land measured in this Settlement:—

CLASSES OF AREA MEASURED.	AREAS IN DIFFERENT KÁRDÁRIS.			
	Sádiqábád.	Khánpur.	Ahmadpur.	Baháwalpur.
	Bighas	Bighas.	Bighas	Bighas.
Well irrigated	11,950	1,677	2,248	1,879
Well and canal irrigated and gardens	22,546	43,513	64,507	52,280
Well and jhaldr irrigated	5,455	3,342	4,675	5,205
Well and saídába	646	1,778	1,148	439
Canal and jhaldr irrigated	20,230	5,993	4,072	8,690
Irrigated by jhaldr from rivers	1,708	991	1,705	1,188
Canal irrigated	1,00,604	2,02,100	1,06,930	51,835
Saídába	83,552	33,135	84,707	16,780
Irrigated by accidental floods	20,305	2,072	...	14
Bárdan	540	23	5	21
Total (cultivated area)	2,73,445	2,04,614	2,10,897	1,83,490
Uncultivated area added (fallen out of cultivation within three harvests).	97,005	32,838	42,273	21,145
Culturable	815,635	4,01,313	2,25,930	15,213
Unculturable	6,62,561	4,23,065	2,45,805	1,69,670
Total uncultivated area	15,75,501	8,58,118	5,12,409	2,05,928

This gives 9,21,555 bighas of cultivated and 31,53,253 bighas of uncultivated area for the four Kárdáris taken together. The assessment was fixed for a period of 12 years, and the revenue demand for each Kárdári was as under—

		Rs.	a.	p.
Baháwalpur	...	1,24,099	1	0
Ahmadpur	...	1,55,790	14	2
Khánpur	...	2,77,056	2	10
Sádiqábád	...	1,96,730	15	8
Total	...	7,54,277	1	8

Compared with the last Settlement there was a decrease of 76,808 bighas in the cultivated area and an increase of Rs. 40,519-1-8 in the jama. Decrease in the cultivated area

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Revenue.Measure-
ment and
village
records.

was partly due to the more accurate survey and partly to erosion by river action of certain areas in riverain villages.

During the Summary Settlements of Minchinsábd Nizámít and also of the four western Kárdárís the following scale of measurement was adopted :—

5½ feet	...	...	...	...	=	1	karam.
12 karams	...	...	...	...	=	1	jarib.
9 square karams	...	...	...	...	=	1	marlo.
20 marlas	...	...	...	...	=	1	kanál.
4 kanals	...	...	...	...	=	1	bigha,

During the Summary Settlements of Minchinsábd and Khairpur maps were prepared on the scale of 60 karams to an inch, but in the four western Kárdárís no maps were prepared except for villages subject to riverin action for use in the annual diluvion and alluvion measurements. The papers prepared at the Summary Settlement for Minchinsábd and Khairpur were the *khasra* (area of crops and ownership of each holding), the *kishwár* (map showing each field), genealogical tree (*shajra násb*), (*darkhásat malguzári*), statement of fields of each proprietor (index *málikár-khatáun*), abstract statement of fields in numerical order with owners, tenants, area, oto., (*munkhab kherat*), statement of wells (*nagsha cháhát*), statement of imáms and kusúrs (*nagsha lákhári*), statement of fixed leases (*nagsha istumrá*), statement of gardens and groves (*sard nakhastán*), statement of rights and customs (*redjib-ul-ára*), and final robkar (*robkár akhír*). At the Summary Settlement of the four Lamma Kárdárís in addition to all the above papers, there was also prepared a register of leases given to new settlers (*nagal patta malguzári*). Two copies of each paper were made, one given to the patiári and the other filed in the Revenue office. Orders were given for the annual preparation of *girdiári* and *jumabandi* records but these orders were only nominally observed. Orders were also given for the annual preparation of *burl burlámad* papers showing the results of diluvion and alluvion along the rivers and assessments and remissions were annually given accordingly. During the regular settlement all the old papers were corrected and brought up to date. Now maps were prepared in Minchinsábd and Khairpur, and the villages of the four Lamma Kárdárís, which had not been mapped before were mapped for the first time.

Bases of
assessments.

In the Summary Settlements the assessment was fixed on the basis of the average annual value of the State's share of the produce for the seven years previous to the settlement. In the Regular Settlements the assessment was based on the average annual market value of the total produce of the cultivated area of the whole State for the previous five years. The average areas of the different kinds of crops were taken from the *girdiári* papers, such as they were, and rates of average outturn per crop per acre were calculated. A list of average prices for the five years was drawn up and so the average annual

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value of the total produce of the State was approximately arrived at. A proportion was then deducted for cesses, menials' dues, farm labourers' wages, etc., and the value of the net produce was ascertained. The average *balâ'i* rate that the owner received was taken to be $\frac{1}{3}$, and the State's share was fixed at 50 per cent. of this, or $\frac{1}{6}$ of the net produce. The value of $\frac{1}{6}$ of the annual net produce divided by the average total number of cultivated bighas gave a revenue rate per bigha which was taken as the general standard. In assessing villages, regard was paid to their different circumstances, probabilities of increase or decrease in their cultivated areas and prospects of extension of irrigation etc., and a higher or lower rate than the standard was imposed accordingly. No assessment circles were defined, but canal lands in different tracts were assessed at varying rates according to the quality of the crops they commonly produced. These settlements worked very satisfactorily.

The Second Regular Settlement of the Lamma Kárdáris was begun in 1900-1 and finished in 1905. In this settlement, the square laying system was for the first time adopted for land measurement, the triangle system having always previously been used. The scale of measurement was the same as that used in the previous settlements, but the maps were made on the scale of 40, instead of 60, *karams* to an inch. The record system is still capable of improvement, the only change introduced in this Settlement being the substitution of a field book for the *khasra* previously in use. The following statement gives the results of the Second Regular Settlement of the four Lamma Kárdáris:—

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Land
Revenue.
Bases of
assessments.

Second Re-
gular Settle-
ment of the
Lamma Kár-
dáris.

CULTIVATED AREA IN BIGHAS IN SECOND REGULAR SETTLEMENT.

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Uncultivated area in the above Kárdáris was as follows:—

Land Revenue.	UNCULTIVATED AREA.			
	Jadid.	Culturable.	Uncultur- able.	Total.
Second Re- gular Settle- ment of the Lámmá Kárdáris.				
Baháwalpur	8,275	68,749	1,01,178	2,38,201
Ahmadpur	12,106	21,1697	2,11,674	4,43,679
Khánpur	23,158	30,9,641	3,72,162	7,04,181
Sádiqábád	1,01,831	6,78,363	6,13,801	13,91,993

Compared with the last Settlement the cultivated area increased by 58,481 bighas in Baháwalpur Kárdári; by 98,997 in Ahmadpur; by 1,08,987 in Khánpur; and by 1,49,873 in Sádiqábád; or by 4,16,238 bighas in all the four Kárdáris. The following table compares the *jama* of the present with the last settlement:—

Kárdári.	JAMA IN		
	1st Regular Settlement.	2nd Regular Settlement.	Increase.
Baháwalpur	Rs. a. p. 1,24,093 1 0	Rs. a. p. 1,56,696 8 10	Rs. a. p. 82,597 7 10
Ahmadpur	1,65,780 14 2	2,36,806 15 8	61,016 1 6
Khánpur	2,77,658 2 10	3,42,426 6 8	64,770 2 10
Sádiqábád	1,96,730 16 8	3,69,756 10 7	1,63,025 10 10
Total	7,54,277 1 8	10,35,586 9 9	2,81,409 8 1

The following statement compares the revenue rates (*parta*) of the First and Second Regular Settlements:—

Class of area.	Revenue rate in 1st Settlement.	Revenue rate in 2nd Settlement.	
		Rs. a. p.	Rs. a. p.
Cultivable	{ 0 2 0 0 1 0	0 2 0 0 1 0
Jadid	0 4 0	0 4 0
Gardens (1st class)	2 0 0	2 8 0
Ditto (2nd class)	1 8 0	1 8 0
Ditto (3rd ")	1 0 0	1 0 0
Well irrigated	0 12 0	0 8 0
Well and canal irrigated	1 4 0	1 0 0
Well and Jhalár	1 0 0	1 0 0
Jhalár irrigated (from canals)	0 8 0	0 8 0
Jhalár irrigated (from rivers)	0 8 0	0 8 0
Canal irrigated (1st class)	1 0 0	1 0 0
Ditto (2nd ")	0 8 0	0 12 0
Ditto (3rd ")	0 10 0
Ditto (4th ")	0 8 0
Sailób	0 8 0	0 8 0
Dárání	0 4 0	0 4 0

In 1904-05 was begun the Second Regular Settlement of the Minchinábád and Khairpur Tahsils which is still in progress. After the Settlement operations had started another Tahsil consisting of the báráni villages of the Cholistán and the villages irrigated by the Sádiqiyah canal, was formed in the Minchinábád nizámát and included in the area to be settled. This Nahr Sádiqiya (or Cholistán) Tahsil will be assessed as a distinct circle. Two villages included in it pay at present an anna or half anna a biha and also, for the canal irrigated areas, 1 and $1\frac{1}{2}$ annas respectively as khush haisiyati, and a water-rate of 6 annas por-bigha. See Section A, Chapter II. The canal irrigated areas will now be re-assessed. In all these three Tahsils the measurements are being carried out on the square system and the maps are being made on the scale of 40 karams to an inch. No improvements are being introduced in the record system.

In the Summary Settlement an attempt was made to fix a definite sum to be paid as revenue by each separate holding according to its area. This system, however, did not work well, and in the Regular Settlements each village was assessed at a lump sum by area at revenue rates, but the distribution of this sum over each separate holding was left to the body of proprietors themselves according to the custom prevailing in the Punjab. The opportunity thus given to the proprietors of distributing the assessment according to the different nature of the various holdings, of which they generally have a very fair knowledge, has had good results.

In all settlements in Bahawalpur the riverain villages have been assessed at the same rates as other villages. Where land was newly alluviated, it was assessed at the ordinary sailáb rates as soon as ever it was brought under cultivation: where land was eroded or so affected by sand as to be unculturable the jama was at once remitted. On the ordinary sailáb lands not subject to alluvion and diluvion the assessment was fixed (*mustakil*) and, when the river floods failed, no remissions were allowed. In recent years this has caused great hardship to the riverain landowners, as the sailáb has been yearly decreasing in area owing to the extent to which the rivers have been tapped for canal irrigation. In spite of this, however, fluctuating assessments have not yet been introduced in these villages except for *burd barámad* (newly diluviated and alluviated) lands.

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Second Re-
gular Settle-
ment of Mi-
nchinábád and
Khairpur
Tahsils.

Hächh or
distribution
of assessment

Riverain
villages.

Fluctuating
assessments
in the Cholis-
tán.

The Rohí or Cholistán lands which are the property of the State are known as *ittifáqi*, because their cultivation depends on chance. If good rain falls, the inhabitants of the scattered Cholistán hamlets and of the Hithár villages cultivate these lands on the condition that for every acre of cropped area they either pay the State one rupee or else $\frac{1}{2}$ of the produce as appraised by arbitrators. In places close to the

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R revenue
Domain lands,

Tirni.

well-known old forts, such as Phúlra, Marot, etc., a lower rate is levied, viz., $\frac{1}{4}$, $\frac{1}{2}$ and even $\frac{1}{3}$ of the actual produce. If no rain falls, the lands remain uncultivated.

A certain number of villages and scattered areas in the State are the private property of the Nawáb. These lands pay no regular revenue, but a fixed share of the produce in kind, generally $\frac{1}{3}$, is realised from the cultivators after each harvest and debited in the treasury under the head of *amlák-sarkár*, by which name as well as by that of *chukúk sarkári* the domain lands are known.

Closely connected with the land revenue is the *tirni* or grazing tax. In the times of the old Nawábs, the majority of the population were cattle breeders rather than cultivators. Cattle were then mostly taxed in kind. But cash rates were invariably levied from foreigners while State subjects had to pay by making presents in the forms of cows, buffaloes, or horses. This exception may account for the great number of donkeys in possession of the Kirárs up to the present day. A regular *tirni* tax in cash was imposed in 1867-8 by Colonel Minchin on foreigners and natives. The object of this tax was to make cattle breeders, who did not otherwise contribute to the expenses of the State, share in the burdens of the rest of the population. In order to encourage cultivation agricultural cattle were exempted from taxation, as they are at the present time. The practice hitherto has been to enumerate cattle every third year unexpectedly at night time, scrupulous care being taken to avoid any information reaching the owners beforehand. The enumeration used to be made by the Revenue and Police officials, but this system was not a good one, partly because of the want of honesty of the petty officials, who often made false reports, and partly because timely warnings enabled many cattle owners to drive their cattle across the rivers or to hide them in jungles on the night of the enumeration. In 1890 a modified form of cattle enumeration was introduced by taking the oaths of *lambardárs* and *zaildárs* as to the correctness of the returns prepared by the officials. This had at first a wholesome effect. In many cases additions were able to be made to the numbers given by the officials and the *lambardárs* and *zaildárs* explained this as being due to their greater personal knowledge of the *ilága*. But oaths were of little avail after a few enumerations and the number of cattle began to decrease on subsequent *málshumarí*s, so that the original form of enumeration (*mutta*) had to be resorted to in 1898 and 1901. In 1905, however, a change was again made. The *lambardárs* and *zaildárs* were bound to submit correct lists of assessable cattle in their villages on penalty of dismissal and forfeiture of recognizances taken from them, if any mistake should be detected by the revenue officials at any trial enumeration held by them, without notice, within a year after the submission of these lists. The results were very satisfactory, as the number of

cattle enumerated rose about 15 per cent. all over the State. The rates of *tirni* per animal are as follows :—

Per head of cattle of British and State subjects—

	Rs.	a.	p.	Per head of cattle of Bikaner State subjects—	Rs.	a.	p.
Camels (male or female) ...	1	4	0	Camels (male or female) ...	1	4	0
Buffaloes	0	7	6	Buffaloes	0	7	6
Cows	0	2	6	Cows	0	5	0
Sheep or goats	0	0	6	Sheep or goats	0	2	0

The reason for this difference is that Bahawalpur subjects have to pay not only a very high rate of *tirni* for grazing in the Bikaner State, but also *bhunga* to the subjects of that State for water from storage tanks. *Tirni* is levied throughout the State, whether the cattle are grazed in State jungles or on private lands. The *tirni* revenue collections for the last five years are given in the table below :—

YEARS.	TABSILS.						
	Mianchiniād and Cholistān Tahsils.	Khairpur.	Bahawalpur.	Ahmedpur.	Khanpur and Allahabād.	Nanthalra and Ahmadpur Lammas.	Total in rupees
1900-01	Rs. 22,166	Rs. 20,717	Rs. 21,497	Rs. 20,147	Rs. 24,116	Rs. 27,654	1,42,200
1901-02	10,608	21,103	21,510	20,142	24,063	27,757	1,40,186
1902-03	16,012	18,834	20,335	23,976	22,802	26,192	1,29,053
1903-04	17,408	17,838	19,816	23,481	22,604	25,646	1,26,893
1904-05	19,838	17,338	19,543	21,168	23,180	20,438	1,30,470

There are numerous groves of date trees in Bahawalpur which are either the property of the State or of private owners. Under the former category come all date trees standing on banks of canals, *rājbahāds*, State lands, public roads and in compounds of State buildings. Private date trees are those growing in the lands of *zamīndārs* or within house compounds. The State date trees are usually given on *ijāra* (lease) at annas 4 per fruit-bearing tree per annum, the *ijāra*-holders being entitled only to the fruit. The fruit of groves or of isolated trees belonging to the State that are not held in *ijāra* are annually sold by auction by the Revenue Department. Private date trees are generally assessed at 2 annas per fruit-bearing tree, except in the case of old trees, which bear comparatively little fruit and which are assessed at 1 anna per tree. There are no groves of date trees in Mianchiniād and Cholistān Tahsils. Nanthalra and Ahmadpur Lammas contain a few groves and Allahabād and Khanpur Tahsils a great many. The number of date trees of all kinds, according to the last settlement data, and the revenue accruing from them is given in Chapter I, page 13.

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III, C.
Land
Revenue.

The land revenue proper (including also the date revenue) is subject to an extra charge in the form of cesses, called the *habúb* or *sivá*. In the Summary Settlement cesses amounted to Rs. 9.2 per cent. of the revenue, detailed as under—

Cesses.

							Rs.	a.	p.
Roads	...	...	...	...	...	...	1	0	0
Education	...	...	...	...	...	...	1	0	0
Mirábí (canal cess)	...	...	...	...	...	...	1	0	0
Patwár	...	...	...	...	...	...	3	2	0
Lambardári	...	...	...	...	...	...	2	0	0
Zaildári	...	...	...	...	...	...	1	0	0

But at the Second Settlement, in order to meet expenses due to the appointment of new *qirdáwars*, annas 14 extra were charged and thus cesses amounted to Rs. 10 per cent. of the revenue. In 1900-01 an addition in the number of *mirábs* raised the amount to Rs. 10.12-0 per cent. No other cess is imposed except the *gáon kharcha* or *malba*, which is fixed at 2 per cent. of the revenue realized by the *lambardár*. The proceeds of *malba* are used for common village expenses, such as feeding destitute travellers and entertaining village guests. Instead of 2 per cent. of the revenue the *lambardár*, however, more commonly takes a proportion of the produce in kind, e.g., a *topa* in the *máni*. No accounts are kept of *malba* expenses in the State as they are in some Districts of the Punjab. The *malba* fund is also utilized for the *chaukidár* uniforms and for measurement implements needed during settlements.⁽¹⁾

Assignments
of land reve-
nue—*Mudfis*.

A considerable proportion of the State revenue is assigned in *muáfis*, *ináms*, etc., formerly called *Dan* and largely held by Dádipotras, Biloches and Makhdúms. The two former hold *muáfis* in return for military service. The Makhdúms (*Sajjáda-nashins* of shrines) received *muáfis* for the kitchen and other expenses of their *khánkahs*. The *muáfi*-holders realized their dues in kind, and used to pay to the State a *nazarára* of one or two *páis* for each *máni* of grain realised. When the Summary Settlement came into operation, cash payments were fixed in the case of areas held in *inám* and *kasír*. At the Regular Settlement it was also decided that the *muáfis* should be paid in cash except in the villages of Gulpur, Gudpur, Márí Qásim Sháh and Kasra Munjil which were continued in *muáfis* to Jamadár Gul Muhammad Khán. But the owners and *muáfi*-holders in some cases arranged among themselves their dues in kind. The largest *muáfis* in the State are held by the *Gilánis*, These viz.:— and by the whole exempted

all rea
1. *Iná*
revenue.

(1) Besides the *malba* another tax called the *dharth* is levied on sales in the village and on the division of the produce between the tenants and the *samindir* in the field. See "Wages and Rents."

from payment of a part of the revenue. The exemptions are made at the rate of annas 2·7 to annas 7·0 per rupee. 3.—*Takhfif* or reduction of revenue. The holder of this kind of *muafī* is given back a certain portion of the total revenue subject to the will of His Highness the Nawāb. 4.—*Ridāyat*. The holder of this kind of *muafī* is granted a reduction of half the revenue for life. 5.—*Istimirār*. A zamīndār who sinks a well in an uncultivated area receives a grant of about 35 bighas, for which he is required to pay an annual revenue of Rs. 22 only. *Istimirār* is for life possession, or as long as wells last. 6.—*Muafīs in connection with gardens*.—A zamīndār who makes a new garden is exempted from the payment of revenue and *chher* for that garden for a period of 20 years. The entire area held in *muafī* is 173,587 acres, of which 18,105 acres pay revenue in kind, and 1,55,432 acres are assessed with a revenue of Rs. 86,384. No perpetual *muafī* is held unconditionally. The extent and value of the *muafīs* according to the latest data are as follows:—

Kind.	Area in acres.	Revenue.	Rs.
1. Conditional perpetuity ...	26,456	2,747	
2. Subject to the will of His Highness the Nawāb.	7,026	4,293	
3. For the period of settlement ...	6,925	2,748	
4. For some generations ...	133,130	66,560	

Under the last head 18,105 acres are not assessed to revenue and the *muafīdārs* in this case divide the produce. Each *muafīdār* pays to the State a *nazarāna* amounting to from 2 to 10 per cent. of his *muafī*. The Dāudpotras hold *indāms* and *kasūrs* in the State, amounting to Rs. 51,868-12-0 and Rs. 22,326-18-10 respectively, for which they pay a total *nazarāna* of Rs. 10,714-0-7. The total area of the lands they hold in *indām* and *kasūr* amounts to 54,937 bighas.

The revenue of each village is realized in two instalments. In some places $\frac{2}{3}$ ths at the Kharif harvest and $\frac{1}{3}$ ths at the Rabi and in others half at the Rabi and half at the Kharif. In others again $\frac{1}{3}$ rd is realized at the Kharif and $\frac{2}{3}$ ds at the Rabi and in others $\frac{2}{3}$ ds at the Kharif and $\frac{1}{3}$ rd at the Rabi. These instalments were fixed at the time of the distribution of revenue in consultation with the zamīndārs and are everywhere in proportion to the amount of the produce of each season. The revenue instalments of riverain villages are generally $\frac{1}{3}$ rd for the Kharif and $\frac{2}{3}$ ds for the Rabi, as the Rabi produce is always greater than that of the Kharif. The instalments are now payable on the 15th of November and the 15th of May, respectively.

There are several *raths* of large area in the State. Attempts have been made to colonize these on easy conditions and on payment of a nominal revenue. The greater portion of these *raths* has been made over to immigrants from other territories. Three

CHAP.
III.C.Land
Revenue.Colonisation
and canal
irrigation.

kinds of land are given on lease, each on different conditions. Canal irrigated areas are leased on the following conditions :—(1). A cultivator cannot get more than 100 bighas. (2). A capitalist who brings in cultivators from foreign territory receives a grant of land up to 1,000 bighas. (3). If a person agrees to open a workshop, whether fitted with machinery or not, for the manufacture of agricultural implements, he receives a grant of land sufficient for the site of his workshop. (4). A lessee must cultivate $\frac{1}{2}$ of the total area granted him in two years, $\frac{1}{2}$ in five years and the whole, except $\frac{1}{2}$ th of the area which may be reserved for pasture in 10 years. (5). A lessee must bring from foreign territory one plough for every 100 bighas. (6). A lessee must pay revenue for one year in advance, but he is exempted from the payment of one year's revenue after the 10th year. In some cases, however, the payment of revenue in advance is not exacted. (7). The lessee must sink one well in a newly cultivated area comprising 100 bighas or more. (8). A lessee from foreign territory is exempted from payment of *tirni* for the first three years. (9). All the timber in the leased area belongs to the State, but wood is granted free of cost for making agricultural implements.

Colonisa-
tion and well
lands.

Land to be irrigated from wells is leased on the following conditions :—(1). Each lessee is granted from 100 to 200 bighas of land according to his status. (2). Each lessee must sink two wells for every 100 bighas of land within four years and must provide four pairs of bullocks for each well. (3). The land is not assessed to revenue for four years provided the lessee sinks the wells required within the time fixed. (4). In future *Hihár* and *Ulár* lands will be assessed for 6 years at Rs. 10 per 100 bighas. (5). After this, revenue will be payable at Rs. 20 per annum for the former and Rs. 10 for the latter per 100 bighas for 10 years. (6). After the expiry of 10 years the revenue for 20 years will be Rs. 35 per annum for *Hihár* and Rs. 20 for *Ulár* lands. (7). After the expiry of 30 years the land will be assessed at full revenue rates. (8). The State is in no case bound as a matter of obligation to supply canal water to the well lands. But in the case of a high water supply, water may be given if applied for. (9). So long as wells are not sunk and the land on lease can receive a supply of water from any canal or *rājbhāu*, arrangements will be made for the irrigation of 10 per cent. of the land for the benefit of the lessee until the wells are finished. (10). If there is sufficient wood on the land given on lease, timber will be given free of cost for the making of agricultural implements and houses for residential purposes. In some cases wood is supplied to the lessee for the above purposes from other *rākhs* free of cost. (11). The lessee will also be allowed for one year to use free of cost as much wood as he wants for the purpose of making bricks to be used in the sinking of wells. After the expiry of one year, half price will be charged. (12). The

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Land
Revenue.

lessee will be exempted from the payment of *tirni* on his cattle for 10 years. (18). If the lessees found a village, they will receive a grant of land for the *basti* and for other purposes without payment of any price whatever. This land will not be assessed to revenue.

Báráñi land is leased on the following conditions:—(1). Applicants will receive a grant of from 100 to 500 *bighas*. They are required to pay a revenue of 6 pios per *bigha* for 10 years, after the expiry of which period they must pay revenue at the rate of 1 anna per *bigha* on receiving proprietary rights. (2). If a canal is brought to this kind of land by the State, owners are required to pay in addition to the assessed revenue 1 anna 6 pios as water-advantage rate.

Where applicants for waste lands have not sufficient capital to bring the land under cultivation the State gives them land as tenants. In land suitable for well irrigation, several cultivators together select a piece of land and the State makes arrangements for sinking not less than five new wells or for repairing five old ones on the land. To each well is given from 30 to 50 *bighas* and the cultivators must provide 4 pairs of bullocks for each. These settlers are then charged *batáí* at the following rates:—

For the first two years	...	...	...	...	...	nil.
" " next four "	...	...	...	...	...	one fifth
" " six "	...	...	...	...	...	one fourth
" subsequent "	...	...	...	...	...	one third

The State bears all the expenses of repairing the wells and furnishing them with gear. The cultivators are also given the entire produce of one *bigha* per well free of *batáí* for the keep of the well bullocks. If canal water is afterwards brought on to such lands, a water rate of 6 pios per *bigha* is charged in addition to *batáí*. Canal lands are similarly given to tenants on *batáí* at the following rates:—

For the first two years	...	...	...	...	...	nil
" " next four "	...	...	...	...	...	one fourth
" " six "	...	...	...	...	...	one third
" subsequent "	...	...	...	...	...	one half

In such settlements, the State gives inducements for the building of *bastis* of 100, settlers each. After 10 years on well lands and after 15 on canal lands the tenants are given full proprietary rights in their holdings provided they pay back to the State all the expenses incurred on the wells and *rdjbahás*. Otherwise, they are given occupancy rights on a payment of a *málikána* of 2 annas per *bigha*.

The area of land leased out in various ways since 1874-1880 amounts to over 500,000 acres yielding a revenue of about Rs. 8,00,000. Total area leased out

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III. D.

Miscella-
neous
Revenue.Leases of
forest lands.

Certain areas in the forest *rakhs* are also leased out on cultivation. They are assessed with *khám jama*, that is to say, when they are cultivated revenue is levied on them according to the rates prevailing in the adjoining *ildaqas*. Other areas in forests are leased out at a fixed rate of *batáí* generally $\frac{1}{2}$ or $\frac{1}{3}$, while others pay fixed rates per acre according to the class of crops grown on them (called *amal khám* rates). Thus cotton pays Rs. 2 per acre, *jowár*, *moth* and maize Re. 1.8 and wheat and barley Re. 1.12-0. Scattered areas of State land brought under cultivation, such as deserted channels of canals, are charged at *amal khám* rates. The total revenue realized during the last 10 years from all these areas in forests and from other tracts paying *amal khám* has amounted to about Rs. 5,50,000.

Sources of
immigration
for colonisa-
tion.

The following statement gives the names of the various foreign districts and states from which immigrants have settled in the State as lease-holders, together with areas occupied by them and the revenue they pay:—

District.	Area occu- pied in bighas.	Revenue in rupees.	District.	Area occu- pied in bighas.	Revenue in rupees.
Faridkot State	36,655	3,763	Bálkot	...	2,616
Jullundur	8,541	602	Báwalpindí	...	14,062
Hoshiárpur	10,283	2,053	Bálkot and Jullundur	...	331
Multán	22,719	4,413	Jhang and Jullundur	...	2,916
Amarísar	4,593	518	Gurdíapur	...	3,301
Dera Ghází Khán	19,130	1,866	Jhang	...	1,932
Shikarpur	11,328	2,168	Bahápur	...	3,848
Dera Ismail Khán	8,575	1,491	Bilochistán	...	6,242

All these immigrants are settled in the Khánpur Nizámát, where there are still very large areas to be disposed of.

Section D.—Miscellaneous Revenue.

Excise.

The Excise Department (*Mahkama Abkári wa Muskirát*) is under the *Mushír-i-Mál*, who is assisted in its administration by an Inspector of Excise as well as by the *Názims* and *Tahsildárs*. The State has a special law of *Abkári wa Muskirát*. The Excise Department concerns itself with (a) imported European spirits and fermented liquor, (b) fermented liquor prepared at licensed breweries in India, (c) country spirits manufactured after the native method, (d) opium, and (e) hemp drugs. Liquors included in (a) and (b) are sold at Baháwalpur and Khánpur by licensees. Contracts are given wholesale and are quite separate from contracts for country spirits. These were given for Rs. 206 in 1900-01; for Rs. 90 in 1901-02; Rs. 80 in 1902-03; and Rs. 175 in 1903-04.

Country spirit is made from a mixture of *kikkar* (*Acacia Arabica*) bark and *gur* in distilleries in much the same way as in the Punjab. Liquor is manufactured by the contractor for the time being at various places throughout the State. Wholesale contracts are annually sold by auction by the *Mushir-i-Mil*. The contractor pays a sum for the license which gives him a monopoly for the sale of country liquor distilled in the State or imported. The contract was sold for Rs. 24,666 in 1900-01, Rs. 21,835 in 1901-02, for an equal amount for 1902-03, and for Rs. 25,000 for each of the years 1903-04 and 1904-05. No retail contracts are sold; the wholesale contractor sells retail through his own shopkeepers. He has to submit a list of the places where, and the persons by whom, liquor is to be sold and for this list sanction must be obtained from the State. No extra shops can be opened without special permission. The places where country liquor is sold are given in Table 41 A of Part B.

Opium consumed in the State is either (a) Gházípur opium, (b) Málwa opium, (c) Hill opium imported into British Districts from Kasmír and the Hill States round Simla, or (d) Punjab grown opium. The British Government has prohibited the export of opium from Baháwalpur into any British District. The State has imposed no restriction on the contractors as to the import of opium from any place outside the State. The contractors therefore buy opium (and also *charas* and *bhang*) from wholesale contractors in the adjoining British Districts on State licenses, no duty being imposed on such imports. In order to obtain a special pass for the transport of opium and intoxicating drugs through British territory a certificate is required that the applicant is authorised (a) to sell such drugs within the State, and (b) to apply for a pass. This certificate must be signed in Baháwalpur by the *Mushir-i-Ala*. The Deputy Commissioner of Mánán is authorised to grant permits for the import of Málwa opium on behalf of the State. The wholesale contract for the monopoly of the sale of opium and intoxicating drugs in Baháwalpur State is sold annually by auction to the highest bidder, who may pay the contract money in quarterly instalments. No retail contracts are sold; the contractors always sell through their own retail agents. If the contractors purchase intoxicating drugs from the State *zamindars*, they are bound to sell them at not more than 4 times the original price, but in the case of drugs imported from British Districts and Málwa no such restriction is imposed. Retail shops cannot be opened without the previous sanction of the Revenue Department. A list of the places, 58 in number, where such shops are maintained will be found in Table 41 B of Part B. The contract money for the sale of opium and intoxicating drugs was Rs. 32,834 for each of the years 1900-01 and 1901-02; and Rs. 34,834 for each of the years 1902-03 and 1903-04. The opium and drug contracts have always been granted together; a shop licensed to sell the one is also licensed to

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neous
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drugs.

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neous
Revenue.**

sell the other. Contracts for the sale of country liquor and hemp drugs may be sold jointly, but contracts for European liquor are generally given separately from these. The total amount of liquors of all kinds and intoxicating drugs consumed in the year 1904-05 is given in Table 41 of Part B.

Stamps.

For postage stamps see chapter II, sec. G., (Postal Arrangements). Prior to 1866 neither court-fee nor non-judicial stamps were in use in the State. All suits were instituted, all complaints were made and all deeds were executed on plain paper. The enforcement in the State of the Court Fees Act (No. VII of 1870), of the Civil and Criminal Procedure Codes and of the Indian Stamp Act (No. I of 1879) introduced court-fee and non-judicial stamps for the first time. Prior to 1901 court-fee adhesive stamps, manufactured to order in England, were used and non-judicial stamps were made on paper manufactured in the Jail. The stamps, however, were often stolen and sold, and so impressed sheets were introduced in January 1901. These are used both as court-fee and non-judicial stamps, and the manufacture of embossed stamps has been done away with. The impressed stamps are of 13 values : As. 1, 4, and 8, and Rs. 1, 2, 4, 5, 10, 20, 30, 40, 50, and 100. The only adhesive stamp now in use is the receipt stamp of one anna. All these are made in England according to requirements. These stamps are sold by the Head Treasury Office to licensed vendors, attached to the following courts :—

(1) Head Treasury Office, Bahá-walpur.	(7) Tahsil Khánpur.
(2) Chief Judge's Court ,	(8) Tahsil Sádiqábád.
(3) District Judge's Court ,	(9) Tahsil Ahmadpur Lamma.
(4) Tahsil Miuchinábád.	(10) Tahsil Nahr.
(5) Tahsil Khaipur East.	(11) Munsif's Court, Allahábád.
(6) Tahsil Ahmadpur East.	

The vendors of these stamps are the *fotedárs* or agents of the head treasurer of Baháwalpur; there are no private licensed stamp-vendors in the State. The income from the sale of stamps to the State for the last 5 years is given below :—

Years.	Rs.
1900-01 89,217	
1901-02 88,056	
1902-03 1,00,182	
1903-04 98,398	
1904-05 92,713	

Before the establishment of the Agency the system of keeping accounts was highly defective, and entailed a great loss to the State, as is evident from the following paragraph in a note by Colonel Minchin :—

"The revenue administration had been kept in the hands of Hindús who resided at Dunyapur in the Multan District, where they secretly remitted their ill-gotten gains. All these officials were connected by family ties and bound together by their individual interest. All payments into or from the State treasuries were made on separate orders on small scraps of paper, on the back of which payment was endorsed, kept distinct; no general accounts were kept and as almost all payments were made partly in cash and partly in grain, and one order was made payable, purposely, from several treasuries on the plea that it might not impoverish any one treasury too much, the intricacy of the accounts may be imagined: and the result was the enriching of the person who paid any portion of the order"

In 1867, therefore, Colonel Minchin reformed the system of accounts and brought it into line with that obtaining in the Punjab Treasuries. A Head Treasury was established at Bahawalpur with a sub-treasury in each Tahsil and regular registers were kept in them. The Head Treasury was placed under the charge of a competent European officer in 1868, under whom it remained till 1878, when a native official, named Diwán Jattú Mal, succeeded him as *Mushír-i-Mustaufi*, or Accountant-General; this official continued to be in charge till 1897 when his son, the present *Mushír-i-Mustaufi*, succeeded him. The Head Treasury at Bahawalpur is managed by a Treasurer (*kazánchí sadar*). The Tahsil sub-treasuries are branches of the Head Treasury, the *slydha navís*, and *fotedár* of each being appointed by the Head Treasurer, and are supervised by the Tahsildárs, who are Sub-Treasury Officers. All are under the management and supervision of the *Mushír-i-Mustaufi*, assisted by a Chief Accountant, called *Muhásih Ala*. Annual budgets are prepared by the *Mushír-i-Mustaufi* and submitted through the Council to His Highness for sanction. The total State receipts and disbursements for 1904-05 were—

	EXCISE.	DISBURSEMENT.
	Rs. A. P.	Rs. A. P.
Land revenue	19,33,187 5 7	Darbar 1 51,812 13 8
Forests	1,00,140 3 10	Land revenue 1,04,337 10 8
Excise on spirits and drugs	66,976 0 0	Forests 12,773 6 0
Stamps	92,712 11 6	Treasury Office 16,068 6 0
Law and Justice	68,167 14 7	Stamps 7,215 12 9
Police	19,202 0 0	Post offices 6,000 0 0
Registration	3,614 11 0	Darbar 2 9,37,255 4 6
Education	16,008 8 7	Law and Justice 74,653 2 3
Medical	... ... ...	Police 1,45,742 11 10
Interest on O. P. Notes	34,700 10 0	Registration 156 0 0
Press	13,901 10 10	Education 31,474 6 8
Miscellaneous	1,92,733 11 10	Medical 6,248 6 3
Army	81,769 13 0	Refunds 7,643 11 2
Public Works	87,001 8 7	Pension 67,632 2 0
Municipal fund	94,421 13 5	Press 10,960 2 6
Total	... 89,05,605 4 2	Miscellaneous 61,224 13 1
		Army 2,03,170 15 7
		Public Works 3,96,891 8 11
		Municipal 66,430 11 11
		Total ... 22,72,021 9 1

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III. D.
Miscella-
neous
Revenue.
Currency
and coinage

Prior to the establishment of the British Agency the State had its own coinage, copper, silver, and gold. Two rupees, called Bahawalpuri and Ahmadpuri, worth annas 12 and 10, respectively, in British currency, were coined. Gold coins were struck by Nawâb Muhammad Bahâwal Khân III only, and were of two sizes of which one sold at about Rs. 16 and the other at about Rs. 52. Since 1866 the State silver coins have not been minted, and the British coinage is now current in the State. The copper coin, still in use, is called a *nikka paisa*, and on one side is engraved *Dâr-nâ-surûr Bahâwalpûr*, and on the reverse date palms with a star and crescent. Two and a half *nikka paisas* are worth a quarter of an anna of British coin. The *nikka paisa* is minted by the Head Treasury, the number of coins issued varying from year to year according to the demand in the market.

Forest De-
partment

The Forest Department is in charge of an officer called the *Muhtamim-Janglâl* (Conservator) who acts under the orders of the *Mushîr-i-Ala*. The establishment of the Forest Department consists of 6 darogas, 12 jamadars and 67 watchmen, besides the clerical amla under the Conservator. *Darogas* and *jamadars* in the Mufassil act under the orders of the *Tahsildârs* who are also in charge of the forests in their *ildqas*. For total annual expenditure of the forest establishment, see Chapter II, Section C.

Sale.

For details of *sajji* (impure carbonate of soda) manufacture, see chapter I, A (page 15). The income accruing to the State during the last 5 years was : 1900-01, Rs. 33,722; 1901-02, Rs. 38,280; 1902-03, Rs. 42,372; 1903-04 and 1904-05 each realized Rs. 45,228.

Lung
Mugildân.

The sale of leaves of *kikkar* or other trees on the banks of canals realised the following income for the last 5 years under the name of *lung mugildân* :—1900-01, Rs. 2,708; 1901-02, Rs. 2,070; 1902-03, Rs. 4,506; 1903-04, Rs. 2,548 and 1904-05, Rs. 5,290.

Farokht Jâdâd sarkâri.

Under *farokht jâdâd sarkâri* comes income realized from the sale of State property ; such as *nazâl* buildings, &c. On this head the State realized Rs. 12,189 in 1900-01; Rs. 22,852 in 1901-02; Rs. 9,170 in 1902-03; Rs. 12,566 in 1903-04 and Rs. 11,057 in 1904-05.

Ferry
contracts.

The total amount of income from the ferry contracts was Rs. 12,747 in 1900-01; Rs. 12,855 in 1901-02; Rs. 13,153 in 1902-03; Rs. 13,940 in 1903-04; and Rs. 13,456 in 1904-05.

Fisheries.

The income derived from fisheries was Rs. 659 in 1900-01; Rs. 1,058 in 1901-02; Rs. 372 in 1902-03; Rs. 1,596 in 1903-04 and Rs. 1,867 in 1904-05.

Sale of kâna
reeds.

Kâna reeds on the banks of canals are sold annually. The income under this head was Rs. 2,477 in 1900-01; Rs. 2,378 in 1901-02; Rs. 2,502 in 1902-03; Rs. 1,838 in 1903-04 and Rs. 2,902 in 1904-05..

Other heads of miscellaneous revenue are *Nakhlastán* (proceeds from date trees not given on lease at settlement), *Kulátlí* (*nilophár*, or *nymphæa* lotus, and *sanghára* in lakes), and miscellaneous minor-heads. For total receipts and disbursements of land and miscellaneous revenue see *Sadar Hisáb* above.

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III, E.
Municipali-
ties.

Other revenue

Section E.—Municipalities.

A Municipal Committee was constituted at Bahawalpur for the first time in 1873-74 by Colonel Minchin, Political Agent, and several European and native officers were selected as members. The expenses on account of sanitation and conservancy were borne by the State Treasury during the first few months. By the 6th of October, 1874, regular municipalities on the models of those in the Punjab were established at Bahawalpur, Ahmadpur, Khánpur, and Ahmadpur

Municipali-
ties of the
State.

(sub-municipalities). Members were selected from among the officials and the *raises* of these towns. A scale of octroi fees was introduced and the whole Municipal Department was placed under Major Beckett, Assistant Political Agent. In the sub-municipalities the *Tahsildárs* were made the Presidents of the Municipal Committees. No actual Local Self-Government was introduced. The sub-municipalities were granted no powers to sanction any kinds of expenditure. Proposals for expenditure on conservancy and sanitation were submitted to the head municipality, and the proposals of the latter were laid before the President for sanction. In 1879 when the British Agency was withdrawn a paid Vice-President was appointed at Bahawalpur to control the head and sub-municipalities. Later on sub-municipalities were established in 1888 at Khairpur, in 1897 at Minchnábád, Allahábád, Garhi Ikhtiyár Khán and Naushahra, in 1902 at Hásilpur and Qáimpur, and in 1908 at Khán Bela, Uch, Ghauspur and Jaunpur. The Municipal Committees are managed by the *Mushir-i-Ala* through a paid Vice-President of the Bahawalpur Municipality. The Vice-President has control over all sub-municipalities, which submit their proposals to him. In the head Municipality and the sub-municipalities members are always selected by the Vice-President for the former and the *Tahsildárs* (who are Presidents or *Mír Majlises* of the sub-municipalities) for the latter. The *Náib Tahsildárs* in the *Mufassil* are *Náib Mír Majlises* (or Vice-Presidents) of the sub-municipalities. The proportion of Hindu and Musalmán members is about equal in almost all Municipal Committees. Municipal administration is conducted in accordance with a 'Municipal Code' already referred to (Sec. B). Members of the Municipal Committees have no powers to sanction expenditure or to impose fines on the municipal establishment but lay their proposals before their Presidents for sanction. The executive

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III, E.
powers of the Vice-President of the Sadar Municipality over all
the municipalities are—

Municipali-
ties.

Their con-
stitution.
Municipal
Code.

- (1). Appointment and dismissal of municipal servants below the grade of Rs. 10;
- (2). Infliction of fines up to Rs. 5 on defaulters selling articles of food at a higher rate than that fixed weekly by a sub-committee;
- (3). Issue of orders inflicting a penalty of 10 times the octroi due on detected smugglers;
- (4). Imposing of fines of one rupee on anyone disobeying bye-laws.

His other functions are described in the Municipal Code. The following statement shows the number of members, the municipal servants in each municipality and the total salaries of the latter :—

Municipality.	Number of members.	Municipal servants.	Salaries per month of municipal servants.
Bahawalpur	24	250	1,902
Ahmadpur East	16	54	235
Khanpur	12	15	65
Ahmadpur Lamia	10	9	61
Khalpur	12	13	70
Minchisabid	15	16	71
Allahabad	10	9	66
Garhi Ikhtiyar Khán	10	6	33
Nausabha	10	10	49
Hásilpur	10	7	40
Qasimpur	10	7	40
Uch	11	12	57
Khán Bela	10	7	37
Ghaspur	10	8	41
Jaunpur	10	7	35

For income and expenditure of each municipality see Table 46
Part B.

Muni-
cipal
taxation
and
expenditure.

Octroi is charged at fixed rates on imports only. The import of European liquors, intoxicating drugs (opium, *bhang*, *charas*, poppy-head), arms and ammunition is allowed only by special permit. The articles exempted from octroi are fodder for cattle, fuel, baked and unbaked bricks, indigo, *sarkána*, gold, silver, but not gold and silver leaf, precious stones, books, aerated waters, fowls, eggs, intoxicating drugs, salt, horses, donkeys, camels, cows, buffaloes and milch sheep. The octroi rates are generally regulated after the system practised in the Punjab. Corn is charged at varying rates by sack, pack, load, cart-load and weight. On rice, *ghí* and butter, oil and oil-seeds, foreign fruits, tea, coal, soap, stone, shísham timber, sulphur, country medicines and perfumes, leather and metal articles; country fruits and tobacco, piece-goods, *pashmina* and silks, ivory, combs and walking sticks; sheep and

goats and refined and unrefined sugar, molasses and vegetables, octroi is paid at varying rates per cent. *ad valorem*. In all municipalities octroi collections are sold annually on contract by public auction by the Durbár ; the sale prices being subject to the sanction of the Nawáb. Municipal funds are generally utilized in conservancy and sanitation works and schemes, pavements of roads and bázárs, streets, and other smaller thoroughfares, hospital buildings and for the maintenance of Municipal Police ; they are also utilized on occasions of emergency for famine works and for distribution of medicines during the prevalence of epidemics, &c.

CHAP.
III, F.
Public
Works

Municipal
expenditure

Section F.—Public Works.

The Public Works and Canal Departments were established in 1867 by Major Minchin and were controlled by two British officers, Messrs. Heenan and Barns, till 1879. Since then they have been under different native officers. The head of the combined departments was first called the *Mushír-i-Támírát-o-Anhár*, and he exercised the powers of a Member of Council. The Public Works were placed in January, 1905, under a separate officer called the *Mushír-i-Támírát*, whose functions at present are the preparation of estimates and plans for public buildings, bridges and other works of a similar nature, and the general supervision of such works in the course of their execution and completion. The Canal Department was placed in charge of a separate officer called the *Mushír-i-Anhár*, newly created. The *Mushír-i-Támírát* has power to sanction estimates for expenditure not exceeding Rs. 200 for any one work. Estimates above Rs. 200 are submitted to the Nawáb through the *Mushír-i-Ala* for sanction. In each Tahsil there is a *mistrí* under the Tahsildár for making plans and estimates for the State buildings in the Tahsil and for superintending their construction, subject to the supervision of the Department. There are a Workshop and an Ice Factory at Bahawalpur under the Department. In the Workshop, which is under a qualified mechanic, State as well as private orders for iron and other work are executed. The Ice factory, which was first started in 1883, has two ice machines. Ice is sold at one anna per ser. Under the Department are also two steamers, each with a barge attached, on the Sutlej. One of these, called the "Princess," was purchased in 1893 for Rs. 1,15,000 and the other, called the "Lawrence," in 1891 for Rs. 59,000. The former measures 102×26 and the latter 165×23 feet. These steamers are well equipped and furnished and are used by the Nawáb and visitors of distinction for pleasure voyages when the river is in flood. They can steam up the river at 5 miles and down the river at 20 miles an hour.

Public Works
and
Canal
Departments.

CHAP.
III. G.
Army.

Canal Depart-
ment Distr-
bution o f
water and silt
clearances.

a month. In the distribution of water the *Mushír-i-Anhár* is assisted by the *Názims*, who are Superintendents of irrigation and chief officers in charge of construction and excavation works in their respective districts. There are also 17 *ziladárs*, 24 *dárogas*, 18 *náib dárogas*, 72 *chaphásis*, 264 *mírabs* and 180 *mansifs* under the Department. To each big canal is appointed a *ziladár* who is assisted by a number of *dárogas* and *náib dárogas* (usually from 2 to 3 in number) and a suitable number of *mírabs* and *mansifs*. The duties of the *ziladárs* and the subordinate staff are to carry out the annual clearance of silt from the beds of the canals and *rájbahás* and to distribute water according to the *wárabandí* (turn by turn) system. In both these capacities the *ziladárs* and the subordinate staff work under the supervision and guidance of the *Názim* of the district. The *mansifs* are influential *zamíndárs* appointed to assist the Canal Department. The system of appointing *mansifs* was introduced in 1900 by Col. H. Grey, Superintendent of the State, with a view to facilitate the State irrigation work and to encourage the *zamíndárs* to learn executive work and be able to obtain service in the Irrigation Department. The *mansifs* are of four grades, and for their emoluments they receive remissions in *chher* of $\frac{1}{2}$, 1, $1\frac{1}{2}$ and 2 *sér*s, respectively (see Irrigation Chapter II).

The Engineering Branch, which is concerned with the estimates for and construction of canals, regulators, &c., is manned by a *Suh-Engineer*, 3 Supervisors (one to each *Nizámát*), 2 overseers and sub-overseers and a number of draughtsmen and estimators. The annual expenditure of the Canal Department in 1905 was: Department proper, Rs. 9,012; Engineering branch (Overseers, &c.) Rs. 6,044; *ziladárs* and *dárogas* Rs. 22,140; *mírabs* Rs. 18,312.

Engineering
Branch.

A Contour Branch was established in 1905 to survey the Cholistán tracts in the Minchinábád *Nizámát* with a view to furnish contour data for the construction of new canals and *rájbahás*. It consists of 2 surveyors, 30 overseers and many menial servants. Its annual expenditure in 1905 amounted to Rs. 23,364.

Contour
Survey.

Section G.—Army.

In former times the military strength of the State consisted of (a) a certain number of paid cavalry and infantry, which in times of peace were made to act as escort of the Nawábs and as guards of towns, forts, treasury and the palaces, but were led to the field when occasion arose; and (b) the militia officered by *Ráisés* and *Tumandárs* of the State, for military service. The *Ráisés* and *Tumandárs* held *jágirs*, known as *Iqaz-i-Lashkari* granted to them in consideration of such military help. In times of need, therefore, the Nawábs could not only utilise the services of their paid forces, but could also muster a large number of fighting men from among the people. In the use of the sword and the gun the most skilful tribes were the *Diládpotras*, *Chándia*, *Khosá*, *Dachti*, *Sharr*, and *Jatoi*. The

old mil-
itary organiza-
tion.

CHAP.
III. G.
Army.
Old Military organization.

carrying of arms by the people was not then prohibited. The forces numbering over 10,000, which Nawâb Muhammad Bahâwal Khân III offered to the British Government and despatched to take part in the Multân campaign with the British troops, were raised in the manner indicated above. The valuable services rendered by this force were rewarded by the Government in the form of a life pension of one lakh of rupees to the Nawâb. In 1864 the paid forces consisted of 9 regiments with a strength of about 3,000.

Military organization in the time of the British Agency.
In 1866, on the death of Nawâb Muhammad Bahâwal Khân IV, the British Agency, then established, began at once to place the military organization on a definite footing. The total military strength in 1870 was as under :—

1.	Contingent	{ Cavalry	...	...	...	...	701
		{ Infantry	...	...	...	...	308
2.	State	{ Cavalry	...	...	...	...	349
		{ Infantry	...	...	...	...	1,144
		Artillery	...	...	...	...	167

Re-organization under the British Agency.

The total annual cost of the above was Rs. 2,09,759. In 1879 the State Infantry was greatly reduced in number and converted into Military Police. The State Cavalry was disbanded, a number being incorporated with the Contingent Cavalry, and the rest discharged on pension or gratuity, according to the length of their services. As regards the Artillery, the old native-made brass guns, which were considered unsafe from age and use, were replaced by 6 pounder muzzle-loading brass guns obtained with the sanction of Government from the Arsenal at Ferozepur.

Military organization during the rule of Nawâb Sir Sâdiq Muhammad Khan IV.

In November 1879 His Highness Nawâb Sâdiq Muhammad Khan IV was granted by the Government the full powers of a Ruling Chief. The military strength existing at the time was as stated below :—

1.	Contingent	{ Cavalry	...	..	..	..	106
		{ Infantry	...	..	..	..	356
2.	Artillery	...	..	..	..	..	76
3.	Military Police	...	..	..	..	..	262

The annual cost was Rs. 1,46,777. In 1883-84 an addition to the force was made by the institution of a Military Band with a numerical strength of 44 officers and men.

Re-organization in 1888.

In 1888 His Highness Sir Sâdiq Muhammad Khan IV offered the resources of his State to the Government, for employment in the Imperial Service in the operations on the Frontier, and, with the approval of the Government, re-organized the troops as follows :—

1.	Imperial Service	{ Cavalry (2 Troops)	...	..	..	211
		{ Infantry	...	..	..	300
		{ Infantry for Depot	...	..	..	157
2.	Artillery	...	..	..	..	76
3.	Band	...	..	..	..	44
4.	Military Police	...	..	..	..	260

The annual cost of this force was Rs. 1,76,992. The Imperial Service force was to be supervised by Inspecting Officers

BAHAWALPUR STATE.] *Imperial Service Camel Corps.*

[PART A.

deputed by the Government, and the management conducted in accordance with the Standing Orders of the Military Department. In 1890, on the recommendation of Major Drummond the Cavalry was divided into three Troops as under :—

Imperial Service	Troop No. 1	75
	" " 2	75
Orderly	" " 3	75

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III.G.
Army.
Re-organiza-
tion in 1888.

No alterations took place in the Infantry, the Artillery, and the Band. The Military Police was also divided into two *paltans*; No. 1 (156 strong), and No. 2, (112 strong); the former being stationed at Bahawalpur and the latter at Ahmadpur East. This organization lasted till December 1900, the annual expenditure being Rs. 2,47,201.

On the commencement of the China War in 1900 the Bahawalpur State offered Government the services of its Imperial Service Infantry for active service or for garrison duty. The constitution of the State forces, however, being such that no units were sufficiently large for service, the offer could not be accepted. The Darbar thereupon proposed that, as the smallness of the strength of the Bahawalpur Imperial Service Troops came in the way of their being accepted for active service, the Cavalry should be reduced, and the Infantry raised to a full battalion and, to make it still more useful, organized and trained as a battalion of Pioneers. In the meanwhile the Inspector-General of Imperial Service Forces suggested that the organisation of a Camel Transport Corps would be more suited to the circumstances of the country and more sure of employment in time of war. The suggestion was agreed to by the Darbar, who framed their proposals regarding it. Two proposals were accepted by the Government in detail, and the Camel Transport Corps organized on January 1st, 1901. The Imperial Service Cavalry and Infantry were disbanded, a number of the men taken into the Camel Corps and the rest discharged on gratuity or pension according to the length of their service. The Camel Corps consists of—

Imperial
Service Camel
Transport
Corps sub-
stituted. for
the Imperial
Service Cava-
lry and In-
fantry.

(A) Camel Transport or Baggage Corps—

Commissioned Officers	...	...	...	...	4
Non-Commissioned Officers	...	...	...	...	25
Silladars and baglers	...	...	...	...	326
Followers...	...	...	...	...	14
					<hr/>
	Total	...	...	369	
Camels	...	...	...	...	970

(B) Mounted Rifle Company or Mounted Escort—

Commissioned Officers	...	...	...	...	5
Non-Commissioned Officers	20
Scouts	156
Followers	18
					<hr/>
	Total	174	
Camels	155

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III. G.
Army.

The annual budget provision for the maintenance of the Imperial Service Camel Corps is Rs. 2,00,000. The actual expenditure for the year 1904-5 was as noted below :—

Imperial Cost
of Service
Camel Trans-
port Corps.

	Rs.
Mounted Corps	45,330
Baggage	1,15,037
Pensions	2,393
Rewards	772
Allowances, &c.,	2,031
Contingencies on account of buildings and ammunition	11,766
Hospital	11,529
Total	1,88,858

Reserve com-
pany medical
arrangements
and others of
service of the
corps.

A reserved company consisting of 85 men and officers was formed in June 1904 to meet the contingency of loss among the sepoys of the Baggage corps in a war. In 1904-05 it cost the State Rs. 9,753 out of the annual provision of Rs. 10,677 sanctioned for its maintenance. For the use of the Imperial Service troops a Hospital is maintained in the Cantonment Lines. The total number of patients treated during the year 1904-05 was 5,760, of which only 558 were in-patients, the average daily attendance of patients being 15.78. Camels and horses of the Imperial Service Corps are under the charge of four Veterinary Assistants appointed for the purpose. There has been no contagious or epidemic disease among camels since the establishment of the Corps. In 1904 the Nawab offered his Camel Corps for service with the Tibet Mission. The Government of India could not see their way to grant the request but thanked His Highness for the offer. Early in 1905 the Bahawalpur Mounted Escort, with two selected troops of the Transport Corps, attended the Muzaffargarh Training camp and won the probation of General Walter Kitchener, who in a letter to the Nawab acknowledged their good work.

Military
Public or Ir-
regular Force.

Besides the Imperial Service Camel Corps the following Military Police or Irregular Forces are maintained by the State :—

	Officers and men.
(a) The Nizam Regiment (organised in 1901)	... 492
(b) His Highness' Body-guard (Horsemen)	... 103
(c) The Band	... 42
(d) Regiment No. 3	... 167
(e) The Palace Guard	... 68
Total (103 mounted and 769 foot)	872

The Nizam Regiment, the Palace Guard and Regiment No. 3 guard the Treasuries, the Palaces and Offices. There are 25 serviceable guns in the State. Of these 17 are with the Nizam regiment, 3 with Regiment No. 3 (at Ahmadpur) and 5 at Derawar. The total expenditure on all

these forces for the year 1904-05 was :—Nizam Regiment, Rs. 52,015; Body Guard, Rs. 31,230; Band, Rs. 7,522; Regiment No. 3, Rs. 14,537; Palace Guard, Rs. 5,309. Total Rs. 1,10,615. There is a separate dispensary for the Irregular Forces. During 1904-05 the total number of patients treated in the dispensary was 11,121, of which 585 were inpatients.

CHAP.
III.G.

Army.

Military
Police or Ir-
regular Force.

Both regular and irregular forces are under the *Mushir-i-Fauj* (Commander-in-chief). The total expenditure on the establishment of the *Mushir-i-Fauj* (including the Commander-in-Chief's emoluments) amounted in the year 1904-05 to Rs. 6,559. The total expenditure for the year 1904-05 on all the military forces (including the establishment of the *Mushir-i-Fanj*) was Rs. 3,13,786-6-0.

*Mushir-i-
Fauj.*

The British forces that accompanied Shah Shája to reinstate him on the throne of Kábul, passed on their way through Baháwalpur territory. In connection with this march, Nawáb Baháwal Khán III rendered such valuable services in supplying provisions, boats and camels, and in preparing a military road, that he was rewarded by the grant of Bhung and Kot Sabal (which now form part of the Baháwalpur State) in 1842. In 1848, Nawáb Muhammad Baháwal Khán III despatched a force of 10,000 men to fight in co-operation with the British forces under Sir Herhert Edwardes and General Cortland. The Baháwalpur troops successfully fought against the forces of Diwán Múl Ráj at Sadosam and Kaneri and took a brilliant part in the siege of Multán. After the conquest of Multán the Nawáb was granted a life pension of one lakh of rupees. The first news of the Mutiny reached Baháwalpur on the 81st of May 1857. Nawáb Fatteh Khán received a letter from Mr. Oliver, Superintendent of Sirsa, requiring him to despatch all the troops forming the garrison of Baháwalgarh to Bangla Fázilká so as to be available for service in case of need. This summons was complied with. Subsequent to this a letter was received from Sir John Lawrence intimating the requisition of 500 Cavalry and 500 Infantry. Besides these two detachments, an additional force of 3,000 men was also sent to Sirsa and remained posted there till the 16th of April 1858. One hundred Cavalry and 356 Infantry were sent on service in connection with the Kábul Campaign under the command of Major S. Beckett, Assistant Political Agent and Superintendent. In recognition of the aid rendered by the State, Nawáb Sádiq Muhammad Khán IV was created a G. C. S. I. on the 25th of January 1892. The soldiers also received the campaign medal. In January 1900 an offer made to Government by the Baháwalpur Darbir of a gift of 20 horses with equipment for use in the South African War was accepted.

The First
Kábul War—
A. D. 1837.The Multán
Campaign—
A. D. 1848.The Indian
Mutiny—
A. D. 1857.Second
Kábul War—
A. D. 1879.Horses for
1st & 2nd
Afghan War.

CHAP.
III. H.Police and
Jails.

Section H.—Police and Jails.

Before 1866 there was no Police Department in the State. The functions of a Police officer (in addition to those of a Magistrate) were exercised by the *Kotwalis*. There were only three *Kotwalis*, located respectively at Khairpur, Bahawalpur and Khánpur. In other towns and the mafassil the same functions were exercised by the *Kārdars* and their *Nāib*s. A regular Police Department was first called into existence by Colonel Minchin in 1867, when Police stations were opened at Bahawalpur, Sádiqpur, Khairpur, Bahawalgarh, Ahmadpur East, Uch, Allahábád, Khánpur, Shidául, Naushahra (Rahimyár Khán), Ahmadpur Lamma, and Kot Sabzal. Two Inspectors of Police were also appointed to supervise and direct the working of the Police stations. At present there are 80 Police stations or *Thānas* and 15 Police posts, as detailed below:—

Nizamat.	Police station (<i>Thāna</i>)	Police post.
Minchiniyahid	1. McLeodganj 2. Minchinábád 3. Cháwka 4. Sádiqpur 5. Shabré Karid 6. Házipur 7. Marot 8. Sardárgarh 9. Khánpur 10. Chakla 11. Naúgach 12. Bahawalpur City 13. Bahawalpur Berún 14. Bahawalpur Camp 15. Musáfir-khána 16. Ahmadpur East 17. Chárkoti 18. Uch 19. Goth Chunni 20. Allahábád 21. Khanbelá 22. Pakál Lárián 23. Khánpur 24. Bhánspur 25. Kot Samáka 26. Játíngach 27. Naushahra 28. Abbádkpur 29. Ahmadpur Lamma 30. Bhung 31. Kot Sabzal 32. Meáhta	Hávildáru, Bahawalnagar, Roré, Mianwali, Mabta Jhedd. Qáimpur, Mirgarh, Phúira, Wainan, Goth Nér Muhammad, Samarata, Mubárakpur, Dera Mu- barák, and Deráwar Fort . Hathoij, Tarania Muhammad Pa- nah, Janjor, Giddarwala and Chhanelli, Shidául, Jhorán, Gáfi, Ikhtiyar Khán Wáhi Giddá, Cháhrán and Gháspar Ruknápur, Sardárgarh and Shingarh Tájgarh, Palli Sháh, and Adamwál. Sharif Muhammadpur, Darbi Be- gar, Dhánwál, Rahimábád and Kilewál, Sanjarpur and Dhandi, Chak Jífar Sháh, Chak Gander.
Bahawalpur	.. . . . .
Khánpur	.. . . . .

The jurisdiction of each *Thána* is clearly defined. There are cattle ponds at each *Thána* and outpost.

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III. H.Police and
Jails.
Supervis

In each Police Station there is a Deputy Inspector, a Sergeant, 1st grade, or 2nd grade, or one of each grade and a Muhamarr-Sergeant. The number of constables varies from 6 to 12 according to the requirements of the *ildaqá*. In each Police post there are generally a Sergeant, 2nd grade, to from 2 to 4 constables. In each Nizamat there is an Inspector of Police who supervises the work of the subordinate Police Stations and also investigates important Criminal cases in his *ildaqá*. Up to the end of 1904 the Police Department was under the Darbár through the Tahsildárs, who were also District Superintendents of Police in their Tahsils. But in January 1905 the entire Police force was placed under a Superintendent of Police whereby a new appointment was created. The Superintendent of Police has the power to appoint and dismiss Police employés drawing Rs. 15 per mensem or less. All other Police employés are to be appointed and dismissed by the *Mushír-i-Ala* in his capacity as Inspector-General of Police in the State.

The total strength of the Civil Police at the close of the year 1904-05 was 540 (men and officers), detailed as under:

Total
strength.

District Superintendent of Police	...	...	1
Inspectors .. ..	.	.	3
Deputy Inspectors ..	.	.	31
Sergeants, 1st grade .. ..	..	..	10
Muhamarr-Sergeants ..	.	.	31
Assistant Muhammirs ..	.	.	2
Sergeants, 2nd grade ..	.	.	29
Trackers (Surágis) ..	.	.	34
Lance-Dafadars ..	.	.	2
Camel riders (Shutr sowers) ..	.	.	47
Constables ... .. ..	.	.	342
<hr/>			
Total			540

The total expenditure on Police for 1904-05 was 64,440 rupees, of which Rs. 8,730 was met from Municipal funds to maintain 116 Municipal Police in the Municipal Towns.

A Police Training School was opened at Bahawalpur in 1904 to train the whole body of Police in a course of physical exercise, parado drill, rifle and sword exercises and general police duties. Deputy Inspectors and other subordinate officers and constables to the number of about 40 at a time are put through this school for a term of training of four months. A special Drill Instructor (a selected military pensioner of Government) teaches drill and other exercises, and the Deputy Inspector in charge of the lines instructs

Police Train-
ing School

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Police and
Jails.

in law and general police work. Every fourth month regular examinations are held. The successful constables on return to their Thána receive an increase of pay of from 1 to 2 rupees a month. The school has up to now passed over 250 men, including constables and officers, and will be maintained for two years more by which time it is estimated that the whole of the present force will have been trained.

Game laws
and arms
rules.

Offences under the game laws of the State are cognizable by the police. No person, except by the special permission of the Nawrib, is allowed a license to kill game. Persons keeping arms whether with or without license, are only allowed to keep off wild animals from their fields by firing blank charges. The police are ordered to keep a strict surveillance over all persons having arms. The big Raies and State officials drawing Rs. 100 a month upwards are allowed to keep certain kinds of arms without license, but all other pay the usual license fee of 5 annas. The number of arms held on license in 1904 was:—

Rifles.	Pistols.	Swords.
151	8	62

Criminal
identification.

A permanent office of criminal identification by the anthropometric system is maintained under the Superintendent. The work is being done satisfactorily and an Inspector from Peshawar from time to time visits Bahawalpur to assist the Superintendent in the matter.

Police Con-
ferences.

Police officers of the State and of the adjoining districts of Multán, Muzaffargarh and Dera Ghází Khán used to meet at irregular intervals to consider measures of mutual co-operation in the suppression of crime committed on the border. In December 1904 the Superintendents of Police of the districts above mentioned held a conference at Bahawalpur with the Foreign Minister, in which the co-operative rules obtaining in British districts of the Punjab were adopted by the State, and it was arranged that the Superintendents of Police of the British districts should meet and confer with the State Superintendent at fixed intervals. These rules have been sent to the Punjab Government for sanction.

Criminal
Tribes.

Prior to October 1904 no criminal tribe was proclaimed in the State, but Sections 1 to 23 of the Criminal Tribes Act has now been adopted and the Dashtis and Bhalkas (a Baloch sept in the Lamma) have been proclaimed under it. Sahnsis and Bawarias from the Punjab Districts who are found in the Minchinábád Tahsil to the number of over 2,000, are also proclaimed. Certain Nomad tribes such as Ghadilas, Bhedghutts, Labanas and Gilails every now and then enter the State, but they are driven away to the adjacent parts of the Punjab or Bikaner. Harnis of Ludhiana District also contrive to enter the State, but they never do so openly, ns, if detected, they are required to give security for good behaviour.

Between 1866 and 1870 the State had several jails including a central jail at Baháwalpur, and local jails at Minchinábád, Khánpur, Goth Bájan and Naushahra, with also a permanent extra-mural gang in huts. In 1870, however, the local jails were abolished and the central jail at Baháwalpur was made the sole jail of the State. Gangs in huts are still maintained, when necessary, outside this jail. The jail contains accommodation for 2,000 prisoners, with separate wards for males and females. The jail buildings also include office rooms, factories, workshops, stores and a hospital. Life prisoners have separate cells and are strictly guarded. The jail population at the close of 1903-04 was :—

Imprisoned for less than one year	...	...	...	...	300
" from 1 to 3 years	...	...	...	...	301
" " 3 to 5 years	...	...	...	...	60
" " 5 to 10 years	...	...	...	...	52
" " for more than 10 and less than 20 years	...	...	...	...	5
" " 20 years	...	...	...	...	38
" " 25 years	...	...	...	...	14

The prisoners sentenced to 20 and 25 years are life prisoners whose terms have been reduced to these periods under the Marks System. Of the 1,488 convicts admitted in 1903 to 1904 two were aged from 10 to 20 years, and 147 from 20 to 80, the rest being over 80.

The diet for all prisoners is as follows :—A healthy male prisoner gets in summer, flour, 12 *chhatáks*, salt, 8 *máshas*, chillies, 3 *máshas*, and either pulses, 3 *chhatáks* or curds, 2 *chhatáks* or vegetables, 8 *chhatáks* in rotation on different days. In winter two *chhatáks* of meat are given once weekly instead of curds, and fuel is allowed at $\frac{1}{2}$ ser per prisoner per day. Two *chhatáks* of parched gram are given to every prisoner on hard labour. A female prisoner in summer and winter gets 10 *chhatáks* of flour. A sick male or female prisoner is dieted according to the recommendation of the Medical Officer. The average daily cost of a prisoner's diet is 1 anna 6 pios. The Superintendent and the jailor examine the food before it is given to the prisoners.

Clothing suited to the seasons is given to each prisoner, comprising in all a *kuria* or shirt, cap, two *tah-bands* and two woollen blankets, with mats for bedding.

The Marks System was introduced into the Central Jail in 1901. In 1903 to 1904, 250 prisoners received remissions under the Marks System, the largest remission being 30 days. The Marks System has considerably improved the general conduct of the prisoners. Rules for the surveillance of conditionally released prisoners were also introduced in 1902. On special occasions such as the two Ids, the *silgirah* (birthday of the ruling chief), &c., such prisoners as have short terms remaining are released.

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III. H.
Police and
Jails.

The Central
Jail.

Diet.

Clothing.

Marks
System and
remission.

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III. H.
Police and
Jails
Labour.**

Prisoners sentenced to less than 2 years' imprisonment are employed on extra-mural labour, under proper escort, while those with longer terms work inside the jail. The former are employed in the workshops, on public buildings and canal excavations near Bahawalpur or as *pukha* coolies in the State offices in summer, and payment is made to the Jail Department at the rate of Rs. 5 a month for each prisoner. Such prisoners are not allowed to remain outside the jail at night except when a large gang is sent to a distant place under suitable escort. Prisoners working inside the Jail are employed on manufactures, such as paper, carpets or *qilins* (of wool, cotton or *ak*), country cloth, towels, *dotahis*, chairs, *nawār*, fans, mattresses, shoes, *carts*, *duris*, *khes*, ropes and strings, baskets, *munj*-thread, &c. Unskilled convicts are employed on rough labour, such as cooking, plastering the jail wards and streets with mud, drawing water, grinding corn, &c. In 1904 experiments in making rugs and carpets of *ak* floss were successfully carried out and the manufacture is yielding good results. A cheap kind of country paper has also been successfully made from paddy-stalks. The manufacture of woollen blankets for the prisoners' use has been started and is expected to prove useful. The Jail manufactures are disposed of in the jail, or are sent to the *tahsildars* to be sold locally. Seventy-six per cent. of the prisoners were employed in 1903-04, 24 per cent. being unemployed owing to sickness, &c. The health of the prisoners is generally satisfactory; of 1,976 cases treated in the hospital in 1903-04, only 41 patients died. The jail hospital is visited daily by the State Medical Officer or by the Assistant Surgeon of the Civil Hospital.

Jail gardens.

A garden surrounds the jail and is kept up by convict labour; the income, which in 1903-04 was Rs. 1,112, is credited to jail receipts.

**Income and
Expenditure.**

The following table gives the income and expenditure of the jail for the 10 years ending with 1903:—

Year						Number of prisoners.	Income.	Expenditure.
1894	...	...	...	...	...	955	10,037	22,563
1895	...	...	...	...	...	1,221	9,396	25,253
1896	...	...	...	...	...	898	11,876	31,019
1897	...	...	...	...	...	865	9,049	31,972
1898	...	...	...	...	...	1,414	6,694	28,930
1899	...	...	...	...	...	1,134	8,967	28,710
1900	...	...	...	...	...	1,618	11,831	38,637
1901	...	...	...	...	...	1,101	19,598	30,803
1902	...	...	...	...	...	1,169	20,732	29,542
1903	...	...	...	...	...	1,489	20,903	34,975

Visits.

All the Members of Council, the Medical Officer and District Judge, Bahawalpur, are ex-officio Jail inspectors.

The establishment of the jail consists of a Superintendent, a Jailor and 103 subordinates, receiving salaries amounting to Rs. 10,824 per annum.

The jail dispensary, established in 1866 has an establishment of a Hospital Assistant and a Compounder. Bazar medicines are provided at a cost of Rs. 7 a month; if more is required, the Hospital Assistant obtains sanction from the Medical Officer, but the entire expenditure under this head is charged to the jail, not the Medical Department. The Medical Department only provides the jail dispensary with European medicines and instruments as required. The diseases most fatal to prisoners during the last 5 years were pneumonia and dysentery.

CHAP.
III.I.Education
and
Literacy.Jail es-
tablishment.Jail dispen-
sary.

Section I.—Education and Literacy.

The marginal statement shows the number of persons, educated

Number of
educated per-
sons.

Persons educated and under instruction,	Proportion per 10,000
Males : { Educated	279 5
Receiving education	94
Females : { Educated,	21
Receiving education	6 4

and under instruction, of both sexes, in each 10,000 of the population. The inhabitants of the State generally and the Muhammadans particularly care little for the education imparted, and students

from other places reap most benefit from the State schools. Hindu boys living in the State form the majority of those who receive education in the Middle and High schools and the College. The number of Muhammadan boys receiving education in the schools is comparatively very small. In order to encourage education, rules regulating employment in the Bahawalpur State were in 1899 brought into force by the Council with effect from January 1st, 1900. The object of these rules is to ensure that qualified natives of the State should in the future be available as candidates for office.

The State has from time to time produced men learned in Arabic and Persian literature, who have been prominent as teachers, but it has produced few original writers. The most noteworthy author of Bahawalpur was Maulvi Muhammad Azam, Quraishi Hashmi, whose *nom de plume* was Azam, and who was the historian of Nawab Muhammad Bahawal Khan II. He was erudite in logic and the fundamentals of religion and literature, and his works, which are highly esteemed, were the *Jāvishār-i-Ulīfiya*, a history of the rulers of Bahawalpur in Persian, the *Dūr-i-Azār*, a voluminous book not yet printed, the *Hulūl-Sharif*, a paegyric of the Prophet in Persian and in the Bahawalpur dialect, which has reached several editions and is widely read, and the *Silhāsi* in Bahawalpuri, which is also very well known. Besides the above, he wrote several *Hutūt* (sermons in Arabic) which are still recited in the mosques. Another author worthy of note was the late Maulvi Abdul Majid Gharsi, who wrote some seventy

Literature.

CHAP.
III. I.
Education
and
Literacy.
Literature.

treatises in Arabic on various subjects towards the close of the 13th century Hijra. But, though born in Bahawalpur, he received his education at Tonk and in Arain and passed the greater part of his life at Tonk where he wrote his works. Hence he is called the *Bahawalpuri-Tonki Musannif* (author). Bahawalpur has also produced poets who have written verses and kâfîs in the local dialects. Some of these are:—(1) Saifal Shah, who flourished in the reign of Nawâb Muhammad Bahâwal Khân III, and wrote a book of interesting ballads and kâfîs, which is called the *Saifal*. (2) Sayyid Miran Shah of Bahawalpur also wrote kâfîs. His poems are printed and are widely recited. (3) Khwâja Ghulâm Farîd, the late *sajjâda-nashîn* of Châchrân, wrote eloquent kâfîs, which are very popular both in the Ubha and the Lamma as well as in the Multân, Muzaffargarh and Dera Ghâzî Khân Districts and in Sindh. They are recited at meetings of the Sufis.

Scripts.

Urdu is used generally by educated people and works composed in the local dialects, such as the *Sikharfîs*, &c., are also written in the Urdu character. In short, Muhammadans, whether they use the Urdu language or a local dialect, such as Sindhi, Bahawalpuri or Jatki, generally write in Urdu characters. Kirârs mainly use the following scripts:—(1) the *Siri-de Akhkhâr*, and its varied form called *Sidhû*, (also known as the *Kâhrorî Akhkhâr*). This script is used by sâhûkârs or money-lenders. (2) the *Shikârpurî* or *Sindhi Akhkhâr*, usually used by Sindhi Aroris, who are now becoming influential in the State. (4) the *Natâtñî* or *Multâñî*, which is more especially used by the Khatris and Kirârs of the Ubha. (5) the *Mâdrâvârî* or *Bhâbî Akhkhâr*, generally used by the Bhâhrûs in the State. (6) the *Shastârî Akhkhâr*, which is used by Brahmans and Hindu goldsmiths. (7) the *Gujrâti Akhkhâr*, which is used by natives of Shikârpur settled in the State and by Kirâra who trade with Bombay, Karâchi or Guzarat. (8) *Gurmukhî*, used by Sikhs and by the *pujâris* of the *dharamsâlôs* and Hindu temples, is tending to spread in the State. Some of the women of Kirâr families also know *Gurmukhî*. (9) *Lande*, used by Punjab traders living in the State. (10) *Nâgrî* or *butti* (united) *shastârî*, used by the Kirârs of the Ubha. (11) *Tâkri*, a character used in villages of the Ubha. It is so rude and unmethodical that a Kirâr on seeing counterfeit accounts will say, *tâkri banâ ghan dya hâ*, 'he has kept accounts in *tâkri*'. Besides these there are very many kinds of *Karakkî* used in various parts of the State, and it is commonly said that the *Karakkî* changes every twelve miles. It would be no exaggeration to say that in Bahawalpur a different script is used in every village. The *Karakkî* used in one village can only be understood by its inhabitants and even they are often puzzled by their own writing. The courts consequently experience much difficulty in scrutinizing the Kirârs' *bâhis* or account books. Some forms of the *Karakkî* used in villages are so very vague and illegible that the word *mahmân* (month), for instance, will

appear as *mahman*, *mehmán*, *mámn*, *mammán*, *mám*, *mím*, *múm*, *mem*, *m̄m*, *num*, etc.

CHAP.
III, I.Education
and
Literacy.Development
of education.

Before the establishment of the Agency, the only schools in the State were a few *madrassas* in which Theology, Arabic Grammar and Persian alone were taught. These were maintained from the public revenues. In 1868 Major Minchin established 18 Primary Schools, and in 1871 a Normal School for the training of teachers. The number of Primary Schools gradually increased till it rose to 35 at the close of the Agency in 1879. The only Anglo-Vernacular School teaching up to the Middle Standard was the Mission School, established in 1867-8 by the Church Missionary Society of Multán, to which a grant-in-aid of Rs. 250 per month was given by the State. Early in 1882 the Normal School was converted into an Anglo-Vernacular High school, consisting only of two classes without a sub-department and called the Egerton High School. An Oriental department was also added to prepare scholars for the Oriental Faculty examinations of the Punjab University. In 1883 the Oriental department was converted into a Vernacular High School with a sub-department of the Vernacular Middle Standard. Another Sidiq School, was started at Bahawalpur by

school. In 1886 Vernacular Middle schools were started at Ralifnáy Khán and Minchínábád; the latter, though at first supported by subscription raised locally, was subsequently, on its conversion into an Anglo-Vernacular School in 1887, maintained by the Education Department. In 1886 the Egerton High School was raised to the status of a College teaching up to the First Arts Standard, and in May 1892 it was converted into a full College teaching up to the Bachelor of Arts Standard. This provision of higher education gained at the expense of Primary and Secondary Schools which were started to act as feeders to the College. The College consumed more than $\frac{1}{2}$ of the education provision, had more scholarships to award than the number of scholars on the rolls, and only passed 3 natives of Bahawalpur in the First Arts Examination in 13 years, the average cost per pupil being as high as Rs. 507, or Rs. 364 more than the average cost of educating a student in an Arts College in the Punjab. In 1900, therefore, this anomalous state of things was referred to Dr Sime, Director of Public Instruction, Punjab, with the result that the Bachelor of Arts classes were abolished and the retrenchments made in the College expenditure were utilized for the improvement of secondary education. Provision was also made to award scholarships to natives of the State reading in Middle Schools.

The educational institutions at the close of the year 1904-05 were the Sidiq-Egerton College teaching up to the First Arts Standard, the Sidiq-Egerton High School (both at Bahawalpur), 9 Anglo-Vernacular Middle Schools (including the Church Missionary

Educational
Institutions.

CHAP.
III. I.Education
and
Literacy.Educational
institutions.

Society School at Bahawalpur) and 35 Primary Schools. Seven Middle Schools are located at Bahawalpur, two Khairpur, Minchinabád, Ahmadpur East, Khairpur and Rahímyar Khán. Early in 1906 two new Middle schools were opened at Allahabád and Ahmadpur Lamma. There are also seven Theological Arabic Schools, at Bahawalpur, Ahmadpur, Cháchrán, Khairpur, Qáimpur, Chishtán, and Phogín. They were formerly maintained by the *Tasrifát* department, but in 1900 their expenditure was included in the State educational budget. The head teacher of the Bahawalpur Theological School is also Inspector of Theological schools, all of which he visits once a year. The curriculum of these schools consists of the study of the *Hadís* (traditions of the Prophet), the commentaries (*Tafsír*), Theology (*Diniyát*) and grammar (*arf-o-nahr*). Religious education is also imparted by the *mullahs* in many of the mosques throughout the State, but it is generally of an inferior description.

Income,
expenditure,
and scholar-
ships.

The following statement gives the total educational expenditure, the number of scholars under instruction in the various departments, the amount of scholarships awarded and the income realized from fees for the year 1904-05 : -

Department.	Scholars.		Total.	Scholar- ships.	Expendi- ture.	Income from Fees.
	Hindus.	Muhamma- dans.				
College	8 22 496	1 10 520	0 32 1,016	827 363 11,135	6,280 1,220
High School	...	260	836	1,165	1,167	5,13
Middle	164	164	2,633	...
Primary
Theological

The total annual budget provision for 1904-05 for education was Rs. 33,248, which included the annual grants-in-aid of Rs. 1,200 to the Church Missionary Society School and an equal grant to the Punjab University. No fees are levied from scholars in Primary and Theological Schools, and the rates of fees charged for attending Middle schools, the High School and the College are very low.

Establish-
ment

The Education department is under the *Mushir-i-Tamírat* as Honorary Director of Public Instruction. There is also under him an Inspector of Schools, who visits Primary and Middle schools three times a year. The aided Mission School of Bahawalpur is also open to his inspection. With a view to improving the efficiency of the College and High School departments Colonel Grey, Superintendent, arranged with the Director of Public Instruction, Punjab, for the inspection by the Inspector of Schools, Multán Circle, who accordingly visits both of these departments yearly.

Educational
grants

Since 1882 the State has given an annual grant of Rs. 1,200 to the Punjab University. In 1870 and 1873 it also subscribed Rs. 10,000 and Rs. 25,000, respectively, for the erection of the Senate Hall. In 1886 it contributed Rs. 25,000 to the

loads of the Aitchison Chiefs' College, Lahore. In 1882 the Nawáb agreed to give Rs. 200 per mensem to the Anjuman-i-Islámia at Amritsar, Rs. 240 to the Mazíhir-ul-Ulum, Saháranpur, and a grant of Rs. 2,000 to the Anjuman-i-Islámia at Lahore. In 1893-94 he established 10 scholarships of Rs. 5 per mensom each (called Lansdowne-Baháwalpur scholarships) in the Anjuman-i-Himayat-i-Islám at Lahore. The Arabic school of the Anjuman Nománi, Lahore, also receives an annual grant of Rs. 600. The grant to the Mission school at Baháwalpur has already been mentioned.

For statistics of Education and Literacy see Tables 50, 51 and 52, Part B. Statistics

The Nawáb in 1902 established an orphanage at Baháwalpur for the maintenance of State orphans. The number of orphans maintained is never allowed to exceed 30 and their entire expenses are met from His Highness' private purse. They are educated in the Sádiq school and, as boarders of the orphanage, they are kept under the supervision of a Manager whose services were secured from the Education Department, Punjab. Orphanage at Baháwalpur.

His Highness contemplates opening a large Boarding House, to be provided with a supervising staff, at Baháwalpur, for the convenience of the sons of the Raisés and high officials, residing outside Baháwalpur. The construction of this Boarding House is shortly to be taken in hand. At present one of the guest-houses is set apart for the boarders. Boarding House for sons of Raisés

The Sádiq-ul-Anwár Press, established in 1866 by Major Minchin, originally possessed both Vernacular and English presses, but in 1879 the latter were abolished. A weekly newspaper called the Sádiq-ul-Akhbár has been published by the press since its creation. It is divided into three portions (a) the State Gazette; (b) departmental circulars and reports of tours of officers; and (c) miscellaneous news and articles. Its circulation is about 400 copies. The printing work done in the press is mostly official. In 1900 an English type-printing machine, which only prints dockets, forms, envelopes, etc., was added. The press has six lithograph machines; but only two are in constant use. The establishment comprises a superintendent and editor, two accountants, 3 caligraphists, a compositor, 9 pressmen, a chancery, a chafrazi and 3 menials. The annual income in 1903-04 was Rs. 10,586 and the expenditure Rs. 8,659 giving a profit of Rs. 1,927. The State press is under the Foreign Minister who has power to appoint or dismiss all its employés, except the superintendent. The State Press.

CHAP.
III. J.
Medical.
Formation of
Medical De-
partment.

Section J.—Medical.

Before 1867 there were no hospitals, and the sick were attended by private *yunāñi* physicians. A regular Medical Department was organised in 1867 and placed under Dr. Deane, the first Medical Adviser to the State, who was also put in charge of sanitation, vaccination and jails. This department is now under the charge of a native medical officer, subject to the control of the *Mushir-i-Ala*. There are two hospitals in Bahawalpur town and six outlying dispensaries.

Bahawalpur
Civil Hospital

The Civil Hospital at Bahawalpur was established in 1867. It has an out-door dispensary, consulting and operation rooms, and accommodation for thirty-six in-door patients, all in *kachchá* buildings. There are also a store-room, in which medicines are kept for supply ing the outlying dispensaries, and quarters for the staff. It is in charge of an Assistant Surgeon, assisted by 2 compounders, a dresser and three medical pupils. The establishment also includes two ward-coolies, two cooks, a water-carrier and a sweeper. The total number of patients treated at this hospital during 1903-04 was: males 13,801, females 3,807, and children 5,652, or 22,260 in all (21,982 out-patients and 278 in-patients).

Female Jubilee
Hospital.

The Female Jubilee Hospital at Bahawalpur was opened in 1898, in commemoration of the Jubilee of Queen Victoria. Attached to it are a consulting room, an out-door dispensary, a dépôt, an operation room, accommodation for ten in-door patients and quarters for a Lady Doctor and for two midwives. The establishment consists of a Lady Doctor trained in England, a compounder, two dāts, a *chaprasi*, a cook, a water-carrier and a sweeper. The average daily attendance in 1903-04 was—

Out-door.

Children

16·53

Females
28·33

In-door.	
Females	Children
3·55	24

Outlying
Dispensaries.

The Ahmadpur dispensary, founded in 1868, consists of an out-door dispensary, consulting room, operating room, lunatic ward, kitchen and quarters for the Hospital Assistant and menials. It also contains thirteen rooms, nine for male and four for female in-door patients. The establishment consists of a Hospital Assistant, a compounder, a vaccinator, a dresser, a cook, a water-carrier and a sweeper. The total number of patients treated during 1903-04 was 23,409 (out-door patients 23,160, in-door 249). The Khánpur dispensary, established in 1869, contains a vaccinating room, a consulting room, a dépôt, an operating room, a *pst-mortem* room, a lunatic ward, quarters for the Assistant Surgeon and menials. It has also nine rooms, seven for male and two for female in-door patients. The establishment only differs from that of the Ahmadpur dispensary in that there is an Assistant Surgeon instead of a Hospital Assistant. The total number of patients treated in this dispensary during 1903-04 was 24,655 (in-patients 463, out-patients 24,192).

BAHAWALPUR STATE.]

CHAP.
III. J.
Medical
Outlying
dispensaries,

The Minchinábád dispensary dates from 1859 and has a consulting room, a dispensary room, an operating room, a dépôt, a *post-mortem* room, a lunatic ward, a kitchen and quarters for the Hospital Assistant and menials. There are also eight other rooms, six for male and two for female in-door patients. The establishment is the same in composition as that of the Ahmadpur dispensary. The total number of patients treated in this dispensary during 1903-04 was 13,203 (in-patients 456, out-patients 12,747). The Khairpur dispensary was established in 1884. It has a dispensary room, a consulting room, an operating room, a dépôt, a *post-mortem* room, a lunatic ward and a kitchen. It can accommodate eight in-door patients and has quarters for the Hospital Assistant and menials. The establishment of this dispensary also is the same in composition as that at Ahmadpur. The total number of patients in this dispensary during the year 1903-04 was 15,207 (including 321 in-patients). The Nanshabra dispensary was founded in 1892. The buildings consist of a consulting room, an operating room, a dispensing room and a kitchen. There are three rooms to accommodate the in-door patients and quarters for the Hospital Assistant and menials. The establishment consists of a Hospital Assistant, a compounder, a vaccinator, a cook, a water-carrier and sweeper. The total number of patients during the year 1903-04 was 4,868 (including 178 in-patients). The Shahr-Farid dispensary was first established in 1893; but was closed on the 1st February 1899. It was, however, re-opened on 15th June 1900. It has a dispensing room, a consulting room and quarters for the Hospital Assistant and menials. The establishment consists of a Hospital Assistant, a compounder, a vaccinator, a water-carrier and a swooper. The total number of patients treated in 1903-04 was 8,718.

A Daulatkáhn dispensary was opened in 1883 for the treatment of His Highness' Seraglio and the Daulatkáhn camp. It is in charge of a Hospital Assistant. His Highness has also a private dispensary for his own use under the charge of his private Medical Adviser.

DAULATKHAN
DISPENSARY.

There are also two dispensaries in the cantonments, which are described under Army, and one in the Jail, which is described under Jails. The latter has also accommodation for lunatics, who are placed there for treatment, as there are no regular lunatic asylums in the State, though some of the outlying dispensaries, as has been stated, have lunatic wards. Two new dispensaries were opened early in 1906 at Allihábd and Ahmadpur Lamra, and each placed under the charge of a Hospital Assistant.

CANTONMENT
AND JAIL DISPENSARIES

Vaccination is under the supervision of the Medical Officer of the State. There are in all seven permanent vaccinators. During hot weather these work in the dispensaries as compounders, but in winter they tour round the State, vaccinating in the different

VACCINATORS

CHAP.
III. J.
Medical
Vaccination

villages, for which they receive an extra allowance of Rs. 5 per month. In addition five temporary vaccinators and two Superintendents are employed on vaccination in the cold weather. The cost of vaccination for 1903-4 amounted to—

				Rs.	a.	p.
Establishment	...	...	...	1,353	1	7
Travelling allowance	...	...	...	421	11	4
Contingencies	...	...	...	18	9	0
			Total	1,793	5	11

For further statistics see Table 54, Part B.

Total expenditure of the Medical Department.

The total expenditure of the Medical Department for 1903-04, was Rs. 28,769-6-6 (including the cost of vaccination and of the Dsulatkhana and cantonment dispensaries).

Number of operations performed in 1903-04

The following list gives particulars of the number of major operations performed during the year 1903-04 in the hospitals and dispensaries of the State:—

Nature of operations.		Number.	Cured.	Relieved.	Discharged.	Died.	Remaining.
Eye operations.	...	33	29	3	1	1	1
Resical calculi by Lithotomy	...	23	21	2	1	1	1
Dutto Lithotomy	16	15	15	1	1	1	1
Tumours	...	34	27	5	1	1	1
Phymoms	...	4	4	1	1	1	1
Ascites	...	42	20	20	1	1	1
Amputations	...	8	7	1	1	1	1
Olands removed	...	4	4	1	1	1	1
Malignant ulcers	...	2	2	1	1	1	1
Fistulas	...	6	6	2	1	1	1
Sicuses	...	18	14	4	1	1	1
Imperforated anns	...	2	2	1	1	1	1
Polypus nasi	...	1	1	1	1	1	1
Piles	...	6	5	1	1	1	1
Nsorosis	...	18	15	3	1	1	1
Caries of bones	...	5	3	2	1	1	1
Oconorrhosal stricture	...	2	2	1	1	1	1
Hernia	...	1	1	1	1	1	1
Deep abscesses	...	47	45	2	1	1	1
Foreign bodies removed	...	5	5	2	1	1	1
Natural labour	...	2	2	1	1	1	1
Fractures	...	86	82	1	1	1	1
Dislocations	...	45	43	2	1	1	1
Stiff joint	...	1	1	1	1	1	1
Miscellaneous	...	5	5	1	1	1	1
Total	...	416	359	43	4	7	3

Sanitation,

The Sanitary Department has charge of the conservancy of Bahawalpur, and of the towns where municipalities exist. There is an Inspector in charge of conservancy, who also supervises the

álkári arrangements in the State. The conservancy is carried on under the supervision of the *dárogas* and *jamadárs* in Baháwalpur and Ahmadpur, and of the committee *múharrirs* in other municipal towns.

Registration of births and deaths is now carried out by the village *chaukidárs* who bring their reports to the nearest police station every week. - Before 1904 registration of births and deaths was maintained only in municipal towns for statistics. See Table 13 of Part B.

In 1878 the late Nawáb Sir Sádiq Muhammad Khán IV contributed Rs. 10,000 to found the Grey Baháwalpur scholarships at the Lahore Medical College. These scholarships are intended for Babáwalpur State students but can be given to outsiders if no one from Baháwalpur is eligible.

Early in 1906 His Highness sanctioned Rs. 60,000 for the new buildings of the Bahawalpur Civil Hospital, to be called the Victoria Hospital in memory of the late Queen Victoria. The Hospital has been begun.

CHAPTER IV.—PLACES OF INTEREST.

AHMADPUR LAMMA.

CHAP IV.

Places of interest.

Ahmadpur Lamma ($28^{\circ} 18' N.$, and $70^{\circ} 7' E.$), lies 4 miles north-west of Sidiqibid Station on the North-Western Railway, and about 15 miles south of the Indus. It lies in the Khánpur Nizámat and is the head-quarters of Ahmadpur Lamma Tahsil. The town is important because of its trade. It was built by Ahmad Khán, 5th in descent from Kehr, and named after him. In 1806 A.D. his son, Qádir Baksh Khán, waged war against Nawáb Baháwal Khán II, who sent a large force under Fateh Muhammad Ghori against him. After some bloodshed, Qádir Baksh was taken prisoner and Ahmadpur Lamma with about 60 villages annexed to Baháwalpur. The town is built of *pakká* brick houses. The main bázár is metalled and has a flat roof of *sarkana* throughout. The town was once protected by walls which are now in ruins. The water-supply is obtained in winter from wells sunk within and without the town, and in summer from the Ahmadwál Canal which was excavated by Ahmad Khán and runs just under the old wall. The chief buildings of interest are the Jama mosque, the Fort, Ramzán Khán's mosque and the Tarkhánánwáli mosque. The first named was built by Almad Khán and repaired by Bahár Khan Khás-Kholé in the time of Muhammad Baháwal Khán III, and again recently by the present Nawáb at his own expense. To it is attached a private Arabic theological school under a native Arabic scholar. Close to the town is a mud fort, which formerly had a *pakká* outer wall. The largest fort in the State, after Deráwar, it is now half-ruined. The Police Station is inside it. The outer walls were pulled down in 1868. The old bungalow over the main gateway serves as a rest-house. Ramzán Khán's and the Tarkhánánwáli mesques are built of *pakká* brick. The *dharamsála* of Bábá Nának, and the Marhí Kalán are well-known Hindu places of worship. The town also contains two shrines, that of Bishárat Ali Sháh, a *pakká* building, and that of Khákí Sháh, which is a mere *takia*, where people gather to indulge in *bhang* drinking. The climate of Ahmadpur is on the whole healthy, in spite of the uncleanly appearance of some of its quarters. Two gardens exist near the town. That of Fateh Ali Khán, originally a State garden when Ahmadpur was a principality, was sold to the Bhatias. The other, that of Maulaví Ghiyás-ud-Dín, is in a flourishing condition. The principal institutions in the town are the primary school, *thina*, Munsiff's Court, Post Office, Sarái, Municipal Office, and a Dák Buogalow. The Municipality consists of 8 nominated members, 4 Hindus and 4 Muhammadans, with the Tahsildár as President. The native physician, employed by the Municipal Committee, and the school master are *ex-officio* members. The income for the last 10 years is

shown in Table 46 of Part B. The income and expenditure for CHAP. IV.
1903-04 were :—

Places of interest.

Income.	Rs.	Expenditure.	Rs.
Oetroi	3,500	Police	754
Other Sources	627	Conservancy	432
		Lighting	37
		Miscellaneous	545
Total	4,327	Total	1,795

Masson writes of Ahmadpur Lamma thus :—

"Chota Ahmadpur (another name of the town) is a fair sized town, with good bázár, and surrounded with mud walls. Within them are some more recently fortified erections, but they are detached, and have no connection with each other; so that they seem to have been raised in pursuance of a plan never completed, as is probably the case. Otherwise they are well built, of kiln burnt bricks. Being the frontier town towards Sind, a regiment of 350 men with 6 guns is stationed at Ahmadpur."

Traveller Masson.

CHAP. IV.
Places of interest.

Public institutions.

northern the Hátbián wali. The Juma mosque was built on a platform close to the Clark by Nawáb Baháwal Khan II. The date of its construction is found in the verse engraved on the gateway. No less than 82 private gardens lie in and about the town. Ahmadpur has an Anglo-Vernacular Middle and a Theological School, a Civil Dispensary and a Post and Telegraph office. The houses are mostly built of burnt brick and are often double-storied. The Baháwalwáb, which passes near the Station is called the khúní (or bloody) canal, because every year some one is drowned in it.

Noteworthy shrines at Ahmadpur are :—

Shrines.

(1) The Khangáh Akhír Babá-ud-Dín which lies in an extensive grave-yard. Babá-ud-Dín is said to have practised *hilla* for 8 years without eating and drinking. Votive offerings are made at the shrine by both the Hindus and Muhammadans of the town. (2) At the end of the Hátbián wali bázár is the shrine of Yárá sagir, which is also much frequented. (3) The shrine of Núr Shísh Bukhári, a fine piece of enamel work. Every Muharram four tárás of the Husaini are made for the benefit of the saint's soul.

Municipality.

The Ahmadpur Municipality, constituted at the same time as that of Battawal, has 16 nominated members with the Tahsildár as its president. It employs 54 officials and menials and spends Rs. 2,540 on salaries annually. For income and expenditure see Table 46 of Part B. Weekly registers of births and deaths are kept in the municipal office. The trade of Ahmadpur is considerable. It has a large *sají* trade, and Dora Nawáb Sáhib, where His Highness occasionally resides, adds to its prosperity. The earthenware of Ahmadpur is excellent and is largely exported. The Ahmadpuri shoes, plain and embroidered, are the best in the State. Mangoes are abundant; they sometimes sell at 4 annas per māund, and are largely exported.

ALLAHABAD.

1729 A. D.

Alláhbád is a small town lying 4 miles west of Chandharí Station, on the North-Western Railway, in $28^{\circ} 57' N.$ and $70^{\circ} 57' E.$ It is the head-quarters town of the Alláhbád Tahsíl and is in the Baháwalpur Nizamat. It was dedicated to Alláh by Nawáb Sádiq Muhammad Khán I about 1142 H. after he had received in jágír the pargana of Chandharí from Nawáb Hayatullah Khán, Governor of Multár. The houses are both *pakka* and *kachcha*, and the only bázár runs from north to south, with 5 or 6 narrow lanes branching off from it. It owes its importance to its large export of rice. The water-supply is generally obtained from wells inside and outside the town, but in the summer people mostly use sea (seanal) water, as the well water becomes undrinkable owing to the rise of the water level in the wells. The principal institutions are the Munsif's Court, Post Office, Municipal Office, Primary School Police Station, and Dák-bungalow. Its only garden is the Sarkári

Principal Institutions.

bág̃h. Alláhábád is famous for its dates and rice. A large trade is done in these commodities and there is a rice mill near Chaudhuri Railway Station. Rice is so abundant that people generally eat loaves made of rice flour in winter, though this is elsewhere regarded as a luxury.

BAHAWALGARH.

Baháwalgarh, now a village of about 150 houses, is built within the walls of the old fort of that name, erected by Nawáb Baháwal Khán, II, in 1791, on the site of a villa called the Mu-ásháinwála. A strong garrison was placed in it to overaw the Biskáneris and the turbulent Joya and Wattí subjects, who were always in revolt against the Kárdárs sent to govern them. It was the Kárdáñ's head-quarters prior to the Agency during the first four years of which, i. e., till 1870, it was a Tahsíl headquarters. Hardly any trace of the fortifications remains. In the ruins old copper coins are sometimes found and in 1896, 2,000 cannon balls, each weighing over 4 seers, were unearthed. A relic of the halting place of Nawáb Muhammad Baháwal Khán II exists in the shape of a garden, which covers an area of 10 bighas, and is still kept up.

1791 A. D.

BAHAWALPUR.

Baháwalpur, the capital of the State and head-quarters of the Nizámát and Tahsíl to which it gives its name, lies 8 miles south of the Sutloj in $29^{\circ} 22' N.$ and $71^{\circ} 41' E.$ In 1162 H. (1748 A. D.) Nawáb Baháwal Khán I raised a wall round the villa of Muhammad Panálu Khán Ghumrání and within it built a town which he called Baháwalpur after his own name. For its irrigation he dug a canal which still runs as far as Tabarhala village. This he called the Khánwáli, but it is also known as the Nángál owing to its serpentine course. Elphinstone visited Baháwalpur in A.D. 1808

Elphinstone's
visit, 1808
A. D.

CHAP. IV.
Places of
interest.

Masson,
1827 A. D.

of this and all the neighbouring countries on the west and north are principally Jats and Biloches, who profess the Muhammadan religion. There are more Hindus at Baháwalpur than any of the other provinces the Mission passed through."⁽¹⁾

The traveller Masson who was here in 1827 A. D. writes thus :— .

" Baháwalpur is seated about two miles from the Gárrah. It formerly had walls, the indications of which only exist, and are used as a walk for the inhabitants. The houses are chiefly constructed of kiln-burnt bricks, and are very much mixed with gardens, the whole is arranged in a loose straggling manner, and is on all sides encircled by grove of date and pipal trees. The public buildings are not very remarkable, neither are any of the Khan's palaces attractive residences. There is, indeed, a handsome stone masjid in progress of erection. This town is the seat of many manufactures, some of them costly, and has a large tra^tc."⁽²⁾

Gates and
Mahallas.

The town is now about 3 miles in circumference, and is surrounded by gardens. It is also encircled by a metalled road with an avenue of fine trees, mostly shárhín and shíshamí. The town has six gates, tho Shikárpurí, Bohar Darwáza, Multáni, Bikánorí, Ahmadpurí and Deráwarí. The Bohar and Deráwarí gates are mere entrances, as is also the Mori Darwáza, but the others are of *pakka* masonry. The bázars used to be narrow and tortuous, but in the Agency period two main bázars of considerable width were contracted, each crossing the other; one joining the Shikárpurí and Bikánorí and the other the Multáni and Ahmadpurí gates. The bázars and almost all the important streets are metalled, and every year improvements are made by the municipality. The following are the chief Mahallas : Khálí Khán, Hásim Ali Khán, Bhákhríá, Muhrákpura, Kajalpur, Miání, Khatískón, Taunkí, Am Khás, Ganj, Gusáinwála, Maiánwála, &c Of these the Kajalpura and Am Khás are mostly *kachcha*, the rest *pakka*, often double-storied. The Muhammadan Mahallas are mostly built of mud, while those of the Hindus are as a rule of kiln-burnt bricks, a sign of the wealth of the latter community. The best known bázars are the Greyganj, Chauk, Ahmadpurí, Sádiqganj, Dáman Sháh and Machhí-hatta bázars.

Malík Sháh
Shrine and
Mosque.

The Malík Sháh Shrine is resorted to by people every Thursday, and on the Ids and Ashra days fairs on a small scale are held there. Other places noted for fairs in Baháwalpur are given on pages 149—202. The Juma mosque, close to the Chauk, was built by Nawáb Baháwal Khán II in 1191 H. and is the largest place of worship in the State. His Highness occasionally attends it for the Juma prayers. Another Juma mosque called the Machhí-hatta-wáli is also largely attended. It was founded by Nawáb Muhammad Mubírak Khán in 1884 H., but its founder died before its minarets were finished.

(1) Cabal, Vol I, pages 23—26.

(2) Masson's Journeys, Vol I, pages 21—23.

The old palace was the house in the city now occupied by the Chief Minister, part of which is used as an octroi office and grain mart, and the *mahal* in the Nizam Regimental Lines, now used as a military hospital. As these places were inadequate and old, Sir Sadiq Muhammad Khan IV built a new palace, called the Daulat Khana, in 1881—86, at a cost of about two lakhs of rupees. It has a castellated wall round it and a fine garden within the wall. Round it lie the *baggi-khana*, *rath-khana*, and the *toshekhana* buildings, with the offices and houses of the private staff and servants. Close to it is a *lachchá* tank about 400 feet long by 150 wide, and the handsome Darlat Khana *masit*. The Nur Mahal is a fine building in the Italian style, completed in 1875 by Mr. Heenan, the then State Engineer, at a cost exceeding 12 lakhs. It is the finest building in the State, after Sadiqgarh, and was intended as a residence for the late Nawab Sir Sadiq Muhammad Khan IV, but he gave up the idea of residing there, owing to the proximity of the Malik Shahi graveyard and it is now only used for durbars or for lodging guests of high rank. The Mahal is situated in a spacious garden where open-air *darbars* are occasionally held. It is decorated with handsome fittings and furniture and was lately repaired at a cost of a lakh of rupees on the occasion of the present Nawab's installation. A conspicuous feature of the Nur Mahal is the new mosque, about 200 yards from the building, built in 1903 by the present Nawab, at a cost of Rs. 20,000. It is a facsimile of the mosque built by the Nawab at the Chiefs' College in Lahore while a student there. The date of its construction is inscribed on a marble slab at the entrance is given in the line—"Bani-i-masjid Bahawal Khan Shah-i-icld na sab," (1320 H.)

CHAP. IV.
Places of
interest.

The Daulat
Khana.

The Nur
Mahal.

Between the road leading from the Bikaneri Gate to the Daulat Khana and the cantonment are the Darbar office, Political Agent's lodge (in the Grey gardens), Public Works and Canal office with the Iron Works and Ice Machine buildings, the Treasury, Military Inspection-bungalow, Darbar Record office, Chief Judge's Court, Mushir Mal's office, District Judge's Court, Munsiffs Court, State Press and Post office. Between the Multanis and Bikaneri gates are the Central Jail, Municipal Hall, Sarai Godha, Cavalry Lines, and Disk-bungalow (called the *pursani kothi*). The Lashki, the Kotwali of Bahawalpur town, and the Police Station of the Bahawalpur *ifqat*, all lie in the town inside the Multani Gate. Close to the Bolari Gate is a flour mill, opened in 1846. It has a large trade and not only supplies flour to the town but also exports it. The roads in Bahawalpur connecting the town with the Railway Station, Courts and other important places are all metalled. The road to Hima'i, now Bahawalpur East Station, was constructed and metalled in 1895 after the Southern Punjab Railway was opened.

The
situation and
buildings.

The cantonment contains buildings for the Nizam Regiment and Imperial Service Camel Corps, close to the Treasury office; and

CHAP. IV.
Places of interest
Municipality.

the Orderly Risâla is quartered in the old Imperial Service Lines, close to the Minchin gardens.

The Bahawalpur Municipality was constituted in October 1874. Its octroi boundaries include the town proper, the Daulat Khâna and cantonment lines, and octroi posts are maintained at the Railway Stations of Bahawalpur East and Bahawalpur West. The municipal income and expenditure will be found in Table 46 of Part B. The committee consists of 24 nominated members, half Hindus and half Muhammadans. The rules enjoin new elections every third year; but they have never been acted on and most of the members are of over 20 years' standing. In certain cases membership has become hereditary. The sewage outfalls of the houses outside the town are at 6 sites outside it, but the interior mahallas have no drainage system and rain water collects in ponds, natural or artificial. Water is obtained from wells in the streets and private houses, but in summer people mostly use sea or canal water, and consider it a luxury. An analysis of the water in the State wells has been given on page 21. The water is unwholesome and is supposed to cause spleen and scurvy. About 50 tum-tums are licensed, each paying Rs. 6 per annum as tax, but the drivers are not licensed. The trade of Bahawalpur town is virtually that of the State as a whole, and this has been described in Sec. F., Ch II. The octroi rates are elsewhere described. Until 4 years ago the octroi dues were levied by municipal servants, supervised by a *carparast chungi*, but the contract has now been sold and they are realised by the contractor.

Educational institutions.

The town possesses the Sâdiq Egerton College, the Sâdiq Anglo Vernacular Middle School and the Church Mission School. The latter was started in 1866 by the Revd. Mr. Yeats of Multân, half its expenses being defrayed by the State. It teaches up to the Middle Standard, and now receives a consolidated grant-in-aid of Rs. 100 per mensem from the State. The town has also a theological school and an orphanage, elsewhere described. There are two sârâis in the town; one the Laljiwâli outside the Shikârpurî Gate, built by the State in memory of Lalji Paishâd, minister in 1879; the other, the Sârif Godhâ Mal, built in 1875, outside the Mori Gate. Both afford good accommodation to travellers. Bahawalpur possesses 29 gardens, of which the following, among others, belong to the State; the Daulat Khâna, Nûr Mahal, Grey, Minchin, Lal Bagh, and Magazine gardens.

European cemetery.

about a mile from Bahawalpur, on the road to Ahmedpur, is a European cemetery which among others contains the grave of Colonel Adam Duffin, of the 2nd Bengal Cavalry, who died on the Sutlej in December 1838.

"Empress" bridge.

The river Sutlej or Ghâra is crossed by the iron girder "Empress" bridge, of 16 spans, 4,258 feet long, opened on the

8th of June, 1878, by Colouel Sir Andrew Clarko, R.E., K.C.M.G.,
C.B., C.I.E., Director-General of Public Works, on behalf of Lord
Lytton.

CHAP. IV.
Places of
interest

"Empress"
bridges.

BRĀGLA.

In 1181 H. (1767 A.D.) Ali Murād Khán Pirjání, founder of Tarandū Ali Murād Khán, built this *kachra* fort. It is 100 miles south-west of Bahawalpur, and is now in ruins but tho' four wells outside the fort called Mahrún-wáli Khúyán are still used by the people who sometimes gather there. Dheds generally live there, and in the rainy season cattle-breeders come from a distance.

1767 A. D.

BRIMWAR (see ISLAMGARH).

CHAP. IV.

Places of interest

DERA NAWAB SAHIE.

Dera Nawáb Sahib, or Dera Mubarak, or Dera Mualla (the high), by which names the place is generally known, is 3 miles south-south-east of Ahmadpur, and practically forms part of that town. The rulers of Bahawlpur, from Nawáb Babáwal Khán II to Baháwal Khán IV, had three capitals, Bahawlpur, Ahmadpur and Deráwar, but Ahmadpur was their favourite residence. None of them, however, lived in the town itself, except Nawáb Babáwal Khán II, who during his halts at Ahmadpur lived in the fort built by him in 1782 A. D. The site of their residence was the present Dera. Almost every Nawáb built a new Mahal for himself at Dera Mualla such as the *Kanjil Mahal*, the *Núr Mahal*, the *Daulat Khána*, &c. The place has gradually developed into a town, with a small bázár and much trade. The finest building in the State is the Sádiqgarh Palace, built by Nawáb Sir Sádiq Muhammad Khán IV at a cost of Rs. 11,35,000. It was begun in 1882 and completed in 1895. Later improvements cost more than four lakhs.

DEBAWAR AND JAJJA.

The following account of Deráwar is taken from the *Tárikh-i-Murád*, which is based on the Shástrí chronicle of one Manjí Rám Biás, whose ancestors were the family parohits of the Bháti rulers of Deráwar. Jajja and Deva Sidh were two Bháti Rájás, Déra Sidh being the sister's son of Jajja. In 300 Hijra, Jajja ruled over the modern Tahsils of Kháopur and Ahmadpur East. In Sambat 900 Jajja founded the town of Jajja, still a village of considerable importance. The Indus is said to have then flowed close to the town but it now runs 10 miles west of the village. Dera Sidh, also called Deva Ráwal or simply Ráwal, built a fort in the bed of the Hákra in the Cholistán, with the consent of Jajja Bhátia, in Sambat 909, and gave it his own name, but Jajja from jealousy ordered his nephew to discontinue building. Deva Ráwal's mother, Jajja's sister however interceded and wrote to Jajja:

Ráe Jajja si wanti bhen puchháwa. Kia Bhutta Kia Bhátia kot usárán de. The sister of Jajja informs him that Bhutta and Bhátia are one and the same; let the fort be built. No sooner was Jajja's permission thus secured than Deva Ráwal hastened to complete the fort and forty battlements or towers were built, twenty *karchhá* and twenty *pakká*. One tower to the left of the main gate was called the Kákúhá after an architect of that name. A *pakká* well was dug in the fort, and a tank outside it to collect rain-water. The fort had a gateway, just opposite to which a room was built and these were fortified with an iron gate.

From Sambat 909 to 1790 the fort remained in the possession of Deva Ráwal and his descendants. On

1782 A. D.

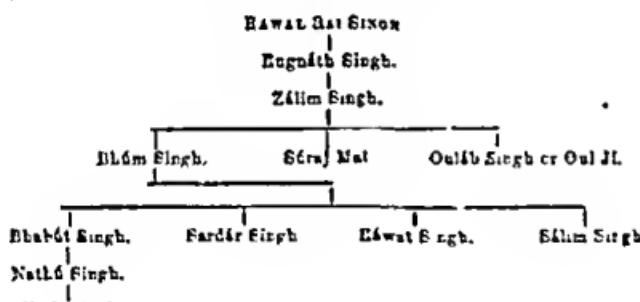
1882 A. D.

1895 A. D.

1733 A. D.

the 20th of Ziqad, 1146 H. Nawáb Sádiq Muhammad Khán I, dispossessed Ráwal Ráí Singh and occupied Deráwar. The descendants of Deva Ráwal, who held the fort till the time of Ráwal Ráí Singh, were:—(1) Deva Ráwal, (2) Ludda, (3) Bachhú, (4) Dosáwn, (5) Jaisal Jí, (the founder of Jaisahmer), (6) Kalyán Jí, (7) Chachú Jí, (8) Thej Ráé, (9) Jit Senh, (10) Mál Ráj, (11) Deo Ráj, (12) Kchar Jí, (13) Lakhman Kailnn, (14) Bairsi, (15) Cháchú Jí, (16) Deví Dás, (17) Jit Senh, (18) Laun Karan, (19) Mal Dev, (20) Bhaun Singh, (21) Rám Chandar, (22) Dal Saháo, (28) Mádho Singh, (24) Kishan Singh, (25) Ráwal Ráí Singh.

Though in Sambat 1804 Ráwal Ráí Singh re-took the fort of Deráwar from Nawáb Muhammad Baháwal Khán I, in Sambat 1816 he voluntarily made it over to Nawáb Mnbárak Khán on condition that the latter paid him half the income from the tolls (*zakát*). Until Sambat 1842 Ráwal Ráí Singh and his son Rughnáth Singh received the stipulated sum; but after the latter's death, his son Zálim Singh was content to receive Rs. 50 per mensem as a gratuity, which he and his son Bhúm Singh continued to enjoy till 1838 A.D. when it lapsed on the latter's death. The descendants of Bhúm Singh, who lived in the foreign territories, never laid claim to the concession, but when a representative of the family appeared in the court of the Nawáb he generally received a *khillat*. The descendants of Ráwal Ráí Singh were:—



CHAP. IV.

DINGARB OR TIRHARA.

Places of interest.

1757 A.D.

1155 A.D.

This fort, now called Díngarb, lies in the Cholistán of Sádiqábád Taksil and is said to have been built by Bahádur Khán Halázi in 1171 H. at the instance of Lélú, a Hindu of Jaisalmer, on the site of the Tirhára, a place of considerable antiquity and a strategic point on the Jaisalmer border. Another story is that the fort was begun by one Brabím Khán, son of Muhammad Maríf Kehrán in 1170 H. and completed by his nephew Khudá Bakhsh Khán (son of Núr Muhammad Khán, son of Muhammad Nárif Khán). On the lintel of the inner gateway is inscribed the Muhammadian *kolima*, underneath which were some Porsian lines which cannot be deciphered owing to the wood having been eaten away, but the words "Khudá Bakhsh Khán" are still visible. The fort is now in ruins.

FATEGARH OR GAURDIANA.

1729 A.D.

In 1214 H. Nawáb Muhammád Baháwal Khán II, built this fort, with a *pakka* exterior, on the site of Ganrjána or Gaurdiána, 15 miles north-west of Amrúka Railway Station and 150 miles north-east of Baháwalpur, and named it Fategarh after his father Fateh Khán. The well inside the fort is now filled up. Outside the fort are two *pakka* wells and a *kachcha* tank, of which the latter is used as a reservoir for rain-water. Before the Agency times it was garrisoned with batteries, and placed in charge of the Arbáni Dáidpotras, whose descendants still live in the village close to the now ruined fort.

GARHI IKHTIYÁR KHÁN.

1753 A.D.

Garhi Ikhtiyár Khán lies about 6 miles west of Khánpur, in 28° 40' N., and 70° 34' 30" E., originally founded by Shádí Khán, an official of Khudá Yár Khán, Kalhora, during the supremacy of the Kalhoras in Sind, it was named Garhi Shádí Khán; but after the death of Núr Muhammád, Kalhora, (Sháh Qulí Khán) the Kalhora power declined, and in 1753 Hájí Ikhtiyár Khán Mundhání of Gundí, by a sudden attack on the town, took it from the Kalhora officials, fortified it and changed its name to Garhi Ikhtiyár Khán. He also excavated the Ikhtiyár Wál. An account of the conquest of the town by Nawáb Baháwal Khán II has been given in Sec. B of Chap. I. The town is built both of *kachcha* and *pakka* masonry and some houses have thatched roofs. The only bázár traverses the town from east to west. The chief buildings of interest are—

The Juma mosque built by Hájí Ikhtiyár Khán in 1174 H., Gházi Khán's mosque, the Mai Sabib masjid, Maulavi Muhammád Amin's mosque, the masjid of Maulavi Adam, and the Mahal and bungalow of the ex-Kháns of Garhi. All these are badly in need of repairs. Garhi Ikhtiyár Khán is famous for its manufacture of guns, and it used to make good cutlery;

swords and knives. Its gunmakers could imitate any gun they saw, even, it is said, machine-made English breech-loaders. They copied the English marks so exactly that they could hardly be distinguished from the original. Col. Miachin, as Political Agent, once gave them a new breech-loader to copy and it is said he could not distinguish the copy from the original. The Arms Act has practically put a stop to the making of arms there. Only licensed gun and sword holders and Police officials get arms mended at Garhi. The pottery of Garhi Ikhtiyár Khán is second to none. Its *súráhí*s and *piáldás* bear comparison with those of Ahmadpur. The town is surrounded by large groves of date palms the fruit of which is largely exported, and there are a few orchards outside the town. Fish from the Gágrí Dhand is brought in daily to the town, which has the best fish-market in the State. The municipality consists of 8 members with the Tahsildár of Khánpur as President. The income for the last 9 years is shown in Table 46 of Part B. The income and expenditure for 1903-04 were—

Income.	Rs.	Expenditure.	Rs.
Octroi	1,003	Municipal staff	98
Other sources	150	Police	298
Total ...	1,153	Conservancy	274
		Lighting and miscellaneous ...	64
		Total ...	522

GAURDIANA — (see FATEHOARH).

GHAUSPUR.

A Maaicipal town, in $30^{\circ} 15' N.$ and $70^{\circ} 52' E.$ It is believed to have been founded by Lál Khán, ancestor of the Ghaleja tribe of Ghauspur, and named after the saint Ghaus Bahá-ud-Dín Zakariya of Multán (see page 145). But the Kohráni Dáúdpotras aver that it was founded by Ikhtiyár Khán (founder of Garhi Ikhtiyár Khán) in about 1750 A.D. and called after his son Ghaus Bakhs Khán. No trace, however, of the Dáúdpotras is found at Ghauspur while the Ghalejas are numerous and own lands in and about the town. The whole town is built of kiln-burnt bricks and is surrounded by self-planted groves of date trees. The Municipality, established in 1903, has an annual income of Rs. 1,200. The population according to the local Census of 1906 was 2,310.

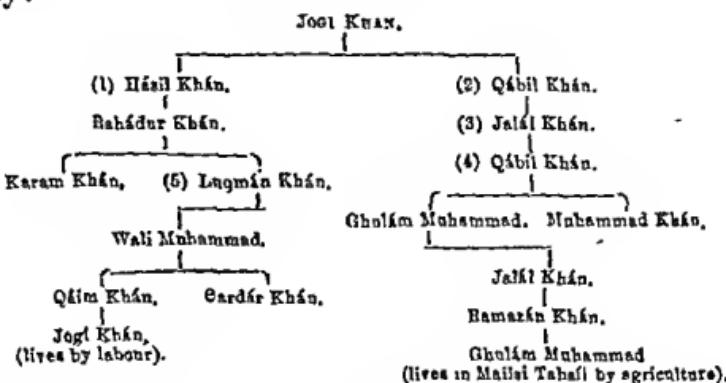
Hásilpur lies on the bank
(ride Section A, Chapter
and a mile to the north of
 $72^{\circ} 38' E.$) and was

bed of the Pakhála
of the Sutlej
(29° ..)

CHAP. IV.
Places of
interest.
Cutlery and
pottery.

CHAP. IV.
Places of
interest.

Ghumráni. The following pedigree table elucidates this family's history:—



Ghumráni
chiefs.

Of these number 1 to 5 succeeded, in the order enumerated, to the chieftainship of Hásilpur. Qábil Khán (No. 4) was treated to as almost an equal by the Nawábs of Baháwalpur, and at weddings and funerals in his family the heir-apparent of the Pirjání family represented the Nawáb at Hásilpur. The family prospered till Qábil Khán's death, but his successors lost ground, and in the reign of Sádiq Muhammad Khán II dissensions arose among the Hásilpur Dádipotras, most of whom accepted pensions from, and transferred their shares in the Hásilpur domain to the Nawáb, and Sádiq Muhammad Khán sent his slave, Sohráb Khán Chábar, to administer them. The Hásilpur Dádipotras, however, took offence at his appointment and killed him as being a son of a maid-servant. Luqmán Khán, the Hásilpur chief, was also killed by Sohráb Khán's servants in the affray. The Nawáb then annexed the whole of the Hásilpur territory, but gave $\frac{1}{4}$ th of its income to Luqmán Khán's heirs. This grant was gradually reduced until in the Agency period the last remnant of the jágír was resumed. Usmán Khán Ghumráni, representative of the Hásilpur house, receives a kasúr of Rs. 96 a year; and its other members live by labour and agriculture. The town is partly *kuchcha* and partly *pakka* masonry.

Buildings of
Interest.

A small narrow bázár runs from north to south and is crossed at intervals by even crooked lanes. The houses number nearly 350. The water supply is obtained from wells sunk within and without the town. Rain water runs off into the deep depression called the Pakhála, outside the town. The chief buildings of interest are the mosque of Karam Khán and Hásil Khán. The former was built about 140 years ago by Karam Khán, grandson of Hásil Khán, Ghumráni, founder of the town. Hásil Khán's mosque dates from 1768 A. D., and was more than 6 years in building. Its front is decorated with verses of the Qur'aín in relief. All round the principal door is the áyat-ul-kúrsi in raised letters, to which the mosque owes its fame. It was half ruined, and its

outer wall had crumbled to dust, when the late Nawâb Sir Sâdiq Muhammad Khân IV granted a sum of money with which its lost beauties were to some extent restored, but much still remains to be done to it. When independent the principality of Hásilpur comprised a large area on either side of the Sutlej with Luddan, Salol and Dâra, now in the Mailsî Tâbsîl of the Multán District. The boundary between the territories of the Lakhweras and Hásilpur Dâidpotras was the Basti of Dulla Bhadera, which they owned in equal shares. Eastward the limit of its noor was Tibba Râika, and southward Phûlra and Wallbar were both included in it.

The places of religious interest at Hásilpur are:—the shrines of Mubâmmad Panâh Tiwâna and of Muhammad Shah, the dhârmasâl pipalwâli, the Bela Thâkrân, dhârmasâl Rám Singh-wâli, and two marhîs. Of these the first two deserve a passing notice. The shrine of Muhammad Pnnâh lies about a mile west of the town. He was a wandering faqîr who performed a *chilla* on the site of the shrine, which was built after his death by one of his descendants. It gradually fell into ruin until it was rebuilt a few years ago, at a cost of Rs. 24,000 by Ghulâm Muhammad Khân Daulatâna, Raîs of Luddan. A fine mosque, sârdâ and *majlis khâna* are attached to the shrine. It does not, however, count many believers among the local population and most of its votaries come from the Multán District. The shrine of Muhammad Shâh lies about a mile south-east of the town. Muhammad Shâh, locally surnamed Rangîla, was a faqîr who in his wanderings, spent a *dupâhr* (noon-tide) thereto. At first only a mound, on which the saint is said to have stayed, existed, and it is stated that any building erected on the spot at once fell to the ground. But nearly ten years ago one Umed Alf Shâh built the present shrine with the aid of the State. It attracts many believers from the neighbourhood, who offer all kinds of sacrifices and *nazaras*. A *samâidh* near the shrine of Mubâmmad Shâh has an interesting history. In the month of Sâwan, Samhat 1920, during the reign of Bahâwal Khân IV, Bâwa Bhajan Gur Singh, a faqîr, came to Hásilpur. He was a disciple of Bâwa Narâin Gur of Marhî Rudh Nâthî Padwin Aughar in Bhatner. Though eighty years of age he was tall and handsome, and was the object of much admiration at Bîkñor. He performed *samâidh* at Hásilpur, and then ordered that its occupant was possessed of miraculous powers, and on account of his saintly merits desired to make his *samâidh* close to it. He accordingly chose a site near a hânyân tree, a mile south of Hásilpur, and on Maghrâ 10, Samhat 1920, ordered his grave to be dug, and getting into it begged that earth should be thrown over him. The bystanders were about to do so when an order was received from the Kârdâr, saying that burying a man alive was contrary to the

Places of interest. tenets of Islám. On this the assembly dispersed. Next morning some *fáqírs* appeared on the spot and buried the Báwa alive in the presence of the Fazlání Dáudpotrá. A fair is held annually about the end of Magbar, on the Sheorátri, and is attended by all classes, both Hindu and Muhammadan, and *halwa* (flour cooked in sugar and ghee) is distributed for the benefit of the *fáqír's* soul. The principal institutions of the town are a School, Post Office, sárád, Municipal Office, Dák Bhngalow, Police Station, and a daulat khána or rest-house for the Nawáb.

Municipality. The Municipal Committee consists of eight nominated members with the Tahsídár of Khairpur as President. The income for the last four years is shown in Table 46 of Part B. In 1903-04 the income and expenditure were—

Income.	Rs.	Expenditure.	Rs.
Octroi "	1,125	Police "	209
Other sources "	162	Conservancy "	343
Total ...	1,287	Lighting, Public Works and Miscellaneous.	121
		Total ...	673

Trade. The town has no particular industry. Its chief exports are indigo, wheat, til, wool and ghee, which are produced in abundance, while rice, gur, sugar, piece-goods, oils and pulses form the chief imports. The methi of Hásipur is the best in the State. Its leaves are dried and the ság is sent away as presents.

ISLAMGARH.

1608 A. D. Islámgarh, the old Bhímwar, was built by Ráwal Bhím Singh in Sambat 1665, as the following inscription on its gate in the Bháhrí character, proves:—"Sambat 1665, Asuj Wadi 2, Máháráj Rával Siri Bhím Singh Ji Máháráj." In 1180 H. Ikhtiyár Khán Mundhání, chief of Garhs Ikhtiyár Khán, took the fort by a stratagem. Two officers named Jalál Khán and Shuját Khán were appointed by Ráwal Múlráj (son of Ráwal Akhí Singh) to command the garrison, and they were regarded as too loyal to be mistrusted. They often went, however, to Garhs Ikhtiyár Khán to provide themselves with necessaries and Ikhtiyár Khán conspired with them there and promising them a pair of gold-bangles and money, obtained the keys of the fort from them. Having got possession of the fort he changed its name to Islámgarh. But he only gave the traitors gilt bangles so that they gained nothing by their disloyalty. The fort, which is in the Tahsil of Baháwalpur and is now a Police Station, has never been repaired since 1860. It is 28 miles south-east of Bhágla.

JAJA.—(See DERAWAB).

JAMGAH.

In 1203 H. Jám Khán Marífán built this fort, 30 miles east of Baháwalpur. Its exterior is *pakka*. It had four towers and a rampart on which roofed houses were built, but now no longer exist. Outside was a *kachcha* rampart, which has disappeared, leaving only a few traces of its mud towers; but its main gateway, which is *pakka*, is still to be seen. No timber was used in the fort, except in the main gateway and one smaller gate. The water is had. The fort lies between Marot and Mirgnrh.

CHAP. IV

Places of interest

1788 A.D.

JAND KHAND.

This is a very high mound close to the fort of Deráwar. The only tradition extant about it is that it was a flourishing town in the time of Alexander, who is said to have halted at the Jand Khand ferry and crossed the Hakra on his way to Lower Sindh. That Alexander reached a point so far below as Deráwar is hardly incredible, as according to the traditions recorded by Colonel Tod, Alexander marched as far as Dhandoosir (25 miles south of Bhatner). "An aged native of Dhandoosir," writes Colonel Tod, "replied to my inquiry as to the recollection attached to this place (Bung-Mahall) that it belonged to a Powár prince who ruled once all these regions when Sekuudar Roomi attacked them." (1)

JANNPUR.

A town in the Allahábád Tahsil, Baháwalpur Nizamat, 29° 1' N. and 70° 50' E. It is supposed to be the Jundrúd of early Arah rule in Sindh, but the old town was destroyed by the Indus more than three centuries ago and the present town is nearly 4 miles to the S. E. of the real site of the old Jundrúd. It is well known for its shrines and large trade in date fruits and rice. A Municipality was established here in 1903 and has an average yearly income of about Rs. 600.

KANDEA.

This fort was built with a *pakka* exterior on a ruined mound called the Kandera in 1178 H. by Fazal Khán, son of Bhakhar Khán Pirján, and is 125 miles south-west of Baháwalpur. The fort has a gateway and four towers. In 1220 H. it was demolished by Nawáb Muhammad Baháwal Khán II, and now only a ruined tower remains. The Cholistán people, especially the Mahrs, bring their cattle here in the rains.

1754 A.D.

1805 A.D.

KHAIRGARH.

In 1189 H. Héjí Khán, son of Ikhtiyár Khán, built a *kachcha* fort in the Cholistán and named it Khairgarh. It is 30 miles south-west of Baháwalpur. Near the gate of the fort are two *pakka* vaulted chambers and a *pakka* tank. It is now in ruins.

1775 A.D.

(1) Rajastan, Vol. II, Annals of Bhárar, Chapter III.

CHAP. IV.

Places of interest.

1788 A. D.

In 1198 H. Nawáb Muhammád Baháwal Khán II built this fort 36 miles south-west of Doríwar and directed that the merchandise of Khurásán, etc., going to Hindustán through Maujgárd shouold in future go via Khángárbh, to ensure the safety of the caravane. The fort is now in ruins.

KHANGARBH.

KHAIRPUR.

Khairpur is built on a mound about 6 miles south of the Sutlej and one mile north of Támewálí Station on the Southern Punjab Railway ($29^{\circ} 35' N.$ and $72^{\circ} 16' E.$). It is the head-quarters town of the Khairpur Tahsil and lies in the Minchinábád Nizámát. The town, built of mud and *pakka* bricks, is surrounded on the south and east by ever-encroaching sand-hills. A narrow winding bázár runs from north to south and its three sections bear different names, viz., the *Katra Naupál* to the north, the *Machlí Hatta* in the middle, and the *Pípalwálí bázár* to the south. Unmetalled throughout, it is covered in at intervals by a *sarkána* roof. Almost all the shops are *pakka*, irregularly laid out. Owing to the proximity of the sand-hills, the streets and bázár are always covered with a layer of sand. The town is divided into four *mahallas*, viz., Sidqání, Marúf Khání, Janáns, and Kirmáni. It was built, near the Táowenwálá mound in 1760, by Marúf Khán, a Dáud-potralchief, who also built a mosque which he called the *Khair-úl-Masájid*. This mosque, now on its southern edge, originally stood in the centre of the town, which extended southwards to where now is the Támewálí Railway Station. The town has been driven to its present site by the ever-advancing waves of sand which pour in from the Rohí or Cholistán. If this process continues the town is doomed to destruction. The water-supply is obtained from wells dug within and without the town. The water is sweet unlike that of the Támewálí Station which is brackish. The chief building of interest, the *Khair-úl-Masájid*, is now in ruins and almost buried beneath the sand. The minaret standing 40 feet above the sand dunes commands a view of the whole town. A few gardens lie to the west. Of these the *Sarkári*, the Sháh Sáhibwálá, and that of Malik Tirath Dás are the best. The climate like that of most dry places is healthy, but the town is visited almost daily by strong winds and sand-storms. The shrine most frequented by believers is that of Manlaví Khudá Bakhsh Sálib; but other shrines have sprung up of late. One of these, the shrine of the Yunáni Hakíms, has elicited the following eulogy from a local poet:—*Nizám-ud-dín ajab káre riyá kard; Bazor-i-zar pidar rá auliyd kard*; i. e., "Nizám-ud-dín has done a wonderful act of hypocrisy; he has canonized his father by means of money."

1780 A. D.

Municipality.

The Municipality, constituted in 1883, consists of 8 nominated members, with the Tahsildár and Náib Tahsildár as president and vice-president respectively. Its income for the last ten years

is shown in Table 46 of Part B. The income and expenditure for 1903-04 were :—

CHAP. IV.
Places of interest.

Income .	Rs.	Expenditure.	Rs.
Ootrol	5,231	Police	508
Other Sources	951	Conservancy	714
		Dispensary	1,682
		Public Works	400
		Miscellaneous	183
Total ..	6,182	Total ..	8,487

The principal institutions are : an Anglo-Vernacular Middle School, a Theological School, Post Office, Dispensary, Municipal Office, and serái ; the Munsif's Court, Tahsil, thána and a Dák Bungalow. There is also a small *daulat-khdna* for the use of the Nawâb when on tour. The town is especially noted for its *saláris*, *lungis*, calico-printing, *duhars*, *surdhís* and other earthen ware, printed *valang-poishes* (bed-clothes), *kandúras* (table cloths), and *janamdzes*, which, with grain, form its chief exports; while cloth, picce-goods, *qur*, sugar, oils and *qáfí* are the chief imports. The people of Khairpur are given to intrigue, litigation and anonymous petition writing; hence Khairpur (literally 'virtuous town') is nicknamed Sharrpur (literally 'wicked town').

Institutions.

Trade.

KHAN BELA.

Khán Bela lies in $28^{\circ} 59' N.$, and $70^{\circ} 46' E.$, about 18 miles north-east of Khánpur, in a wonderfully fertile plain. It was built about 1750 by an Achráni Dáúdpotra. Some say it was built by Khán, an Aráin by caste, early in the 16th century when the country about Khán Bela was ruled by the Nahrs of Sítpr. The houses are both *pakka* and *kachcha*. The only *bázár* runs from north to south, and the streets are all unmetalled. The *khánqáh* and *masjid* of Maulvi Sultán Mahmúd and the Juma mosque, also known as the Qázi-dí-masjid, are the only buildings of interest. Khán Bela is surrounded by many small mango-groves, which stretch along the banks of the Sádiqwáh Canal for about three miles. Thousands of date palms also flourish, and people throng there in July and August for the date harvest. The Aráins of Khán Bela, who form the bulk of the population of the *ilfqa*, are well-to-do *zamindárs* as well as good gardeners. Many of them are owners of small gardens. Khán Bela has a fifth class municipality constituted in December 1903. For its income and expenditure see Table 46 of Part B.

1750 A.D.

KHANPUR.

Khánpur, the head-quarters town of the Khánpur Niázmat and Tahsil, lies close to the Railway Station of that name in $28^{\circ} 37' N.$ and $70^{\circ} 37' E.$ and 20 miles, as the crow flies, south

Niázmat.

CHAP. IV. of the Indus. The town is intersected by the Hájíwáh Canal which runs from north to south. The eastern half forms the original town as it stood before the Sind Valley State Railway was constructed (1880) while the western half contains the houses of the Railway employés, European and Native. Nawáb Baháwal Khán II., after conquering Garhí Ikhtiyár Khán in 1806, built a new town and fort 6 miles to the east and named it Khánpur, to diminish the strength of Garhí and overawes the newly conquered ilágá. The water-supply is obtained from wells sunk in the town, but in summer the Hájíwáh Canal is the chief source of supply, and the sén or canal water is considered a luxury. The town has no drainage system, but most of the rain water flows off into the Hájíwáh and the depressions outside the town. The chief buildings are the Hájí Khán-sí-masít, the Juma mosque. Hájí Khán's mosque, of paktá masonry with a lofty dome, lies in the centre of the town and was built by Hájí Khán, son of Ikhtiyár Khán, chief of Garhí, close to his favourite hunting preserve. It is almost in ruins. The Juma mosque, in the north-eastern corner of the town, was built by Nawáb Baháwal Khán II., when, after conquering Garhí, he induced the people of that place to settle at Khánpur. It is built on a high platform with rows of small rooms in its sides. The District Jail at Khánpur was washed away by floods from the Indus in 1871. The compound was re-built, but before it was completed the erection of the Central Jail at Baháwalpur obviated the necessity for a jail here.

Trade. Khánpur is the chief trade centre for agricultural produce in the State. Its main export is rice. Two mills for bucking rice and another for pressing oil from mustard, etc., with a branch for ginning cotton have now been built. The town also has a great reputation for its fine *katoras*,⁽¹⁾ but for the last few years the industry seems to have been on the wane, so that it must probably, in the near future, take second place to Baháwalpur, where the industry is rising in importance.

Public Institution. The principal institutions are the District Judge's Court, Civil Dispensary, Several gardens Station is the head-quarters of many European and Eurasian Railway servants, who have a Railway Club, of which the local State officials are also members, with a small library of papers. There is also a European cemetery in the Railway compound.

Municipality. The municipality, constituted in 1874, consists of 8 nominated members, 4 Hindus and 4 Muhammadans with the Tahsildár and Náib Tahsildár as president and vice-president, respectively. The assistant surgeon and the headmaster of the middle school are

⁽¹⁾ Hence it is generally called Khánpur Katoráwála.

ex-officio members. The income for the last 10 years is shown in Table 46 of Part B. The income and expenditure for 1903-04 were:—

CHAP. IV.
Places of interest.

Income	Rs.	Expenditure.	Rs.
Ostroi	11,692	Staff	180
Other Sources	1,086	Conservancy	830
		Lighting	88
		Dispensary	2,350
		Police	748
		Miscellaneous	48
Total ...	12,778	Total ...	4,244

KOT SABZAL.

Kot Sabzal is a small town, built on a mound about 20 feet high. It lies 6 miles north-west of Walhár Station on the North-Western Railway, in $18^{\circ} 12' N.$ and $69^{\circ} 56' E.$ The town was built by Sabzal Khán, son of Mundi Khán Kehrání, in 1756, with a rampart of mud bricks. In 1806 Nawáb Baháwal Khán II conquered Kot Sabzal and annexed it. Samáil Khán, son of Sabzal Khán, sought the assistance of Mír Násir Khán, chief of Haidarábád and Mír Sohráb of Khairpur in Sind and they re-conquered Kot Sabzal and its dependencies from the Nawáb and divided the *ildaq* amongst themselves. It remained in their possession till December, 1842, when Sir Charles Napier expelled them from it and the East India Company restored it to Nawáb Baháwal Khán III in 1844 (for further details see chapter 1, Sec. B). The land about Kot Sabzal is subject to frequent floods, when the Indus rises in summer, and communication with the town is then nearly cut off for weeks together. It formed a Tahsil in the Agency period. The town is built of *kachcha* and *pakka* masonry, and has two narrow *bázars*, running from east to west and from north to south, with 15 narrow streets branching off from them. The *bázár* and streets are unmetalled. The majority of the Hindus are money-lenders who have also monopolised the petty trade; while the Muhammadans are either Dánpotras or artisans. Water is obtained from wells inside and outside the town. The chief buildings of interest are the Khan-Wali-Masit and the tombs of Sabzal Khán and his son Samáil Khán. The Khan-Wali-Masit consists of three vaults, prettily painted. It was built by Sabzal Khán the founder of the town, and repaired about 10 years ago from subscriptions raised locally and added to by the State. The

and it but it has gradually disappeared.

are a Primary School, a *thána*,

a Dik Bungalow. A *jand* tree in

the middle of the main *bázár* is still shown as the boundary mark between the Khairpur State and Bahawalpur territory about a century ago. The people of Kot Sabzal and its suburbs speak

1756 A.D.
History.

CHAP. IV. both the Babáwalpuri and Sindhi dialects. The latter dialect is
Places of also called Seraiki.
interest.

KOT SAMABA.

1754 A. D. Kot Samába was built by Samába Khán Pirjáni, son of Alf
Márád Kháu, in 1754 A. D. The town had originally a fortified wall
which is now in ruins. It is situated about a mile from the
Railway Station of the same name; 28° 35' N. and 70° 21' E. The
village of Kot Samába and some land adjoining it was held in
Jágir by Puunú Khán Pirjáni, grandson of Samába Khán, but he
revolted against Nawáb Muhammad Baháwal Khán IV in 1864,
upon which the Jágir was confiscated. Kot Samába has a con-
siderable amount of trade, contains a public Vernacular School, a
Police Station, and has a branch Post Office. Its population ac-
cording to the local Census of 1906 (taken under the order of H.
H. the Nawáb) was 3,269 souls, mostly Hindús.

LIYARA.

1780 A. D. In 1195 H. Sahzal Khán, the founder of Kot Sabzal, built a
1804 A. D. fort with a *pakka* wall round it on the ruins of Liyára. In 1220 H.
a flood from the Indus demolished Sáhibgarh and extended
to Liyára, which, though on high ground, suffered badly. At
present only fragments of the wall remain, and the place is unin-
habited. It lies 180 miles south-west of Baháwalpur.

MAROT.

1491 A. D. The fort of Marot lies on the southern bank of the Hakra, in
29° 10' N. and 72° 28' E. It is built of mud and is of con-
siderable antiquity. On a brick at its entrance is an inscription in
Hindi, which runs:—Sambat 1548 Birkhi Poh Sudí 2, Marot
pathá Malik Jám Súmrá kot Pákí khel phirá. This shows that it
was once in possession of Jám Súmrá, who repaired it in 1491
A. D. Inside the fort is the mosque of Sháh-i-Mardán and on
a stone in the wall of the mosque is a Persian inscription which
reads:—“Biná shud in masjid-i-mubárik dar daur-i-Jálál-ud-Dín
Muhammad Akbar Bádkhákh Gházi, sultán Gházi, Sháh Mahmúd-
ul-Mulk, Hákím Muhammad Táhir, Ahl-i-Farmáish Sayyid Nasr-
ulláh 976 H. tamám shud dar mih-i-Zilhijj 976 Hijri tamám
shud.” “This mosque was erected in the reign of Jálál-ud-Dín
Muhammad Akbar by Muhammad Táhir, the ruler, at the instance
of Sayyid Nasrulláh, in the month of Zilhijj 976 H.” Possibly the
1563 A. D. founder of Marot was Mahrút, the ruler of Chittor, who fought
with Chach, the usurper. It lay on the ancient road from Multán
to Delhi via Sarsati (Sirsa) and Hánsei and thus was visited by the
1250 A. D. historian Minháj-ud-Dín in 648 H. (1250 A. D.) It was
conquered by Nawáb Mubárik Khán from the Rájá of Jaisalmer in
1749 A. D. 1749. There is a story that the commandant of Marot, having been
dismissed for malpractices, petitioned Nawáb Muhammad Baháwal
Khán III to be reinstated in the charge, with the words “Yá

"*Marot*," meaning "Either doath or Marot." This ^{that} at a pun pleased the Nawâh so much that he at once fulfils his request.

lesson in his journeys in Afghânistán and the Punjah writes of thus:—

Jurút (Marot) is a town of importance, as regards its trade in grain, little as to its aspect. It is surrounded with mud walls of considerable and strengthened by numerous towers. It is the station of a regiment guns." (1)

CHAP. IV.
Places of interest:

MAUJGARH.

This fort was founded in 1157 H. by Wadera Marúf Khán I, and his sons Ján Muhammad Khán, Azmat Khán, and Khán, on the ruins of a ruined town called Lodhra. It was half built when the Wadera died on the 15th of Rabí-ul-Awwal 1. He had, during his life-time, built a tomb about 400 to the south of the fort, and in this he was buried. Ján imad continued the building of the fort, distinguishing the work from the old by inserting two lines of projecting bricks in the walls. It was not quite finished when he died, and his successor Khán completed it, but died immediately afterwards. Khán II now succeeded to the chieftainship and, on his dying 24, Khudá Baksh Khán, son of Nûr Muhammad Khán (son of Marúf Khán Wadera) held it. A door which forms the gateway of the main portico, has several iron plates fixed on one of which is the following inscription:—*Mâlik Wadera Muhammad Khán wa Muhammad Maúf Khán Dâdputra nî. In Darrâza sâkht karda Musamma Sri Râm áhangar ihi-i-Shawwâl, 1212 H.* "Wadera Ján Muhammad Khán Muhammad Marúf Khán are masters. This door was made Rám, iron-smith, in the month of Shawwâl, 1212 H."

1743 A.D.

1757 A.D.

1769 A.D.

Iphinstone writes thus of Maujgarh:—

"... a large fort, with a conspicuous tower, with a conspicuous cupola ornamented with the figures of Imám zâdahs in niches near the fort, which

lesson in his journeys in Afghânistán, etc., writes of Maujgarh JWS:—

Moujgarh (Maujgarh) is not so large a town as Marút (Marot), but its fortress is a lofty structure built of kiln-burnt bricks, on which face the walls have been perforated with cannon balls, which were, however, never repaired, being supposed evidences of the obstinate defence and of the strength of the fortress. They, however, show its weakness, for they enable us to detect the slightness of the walls. East of this is a pool of water, shaded by a grove of trees, amongst which is a

given in Table 46 of Part B. The income and expenditure for 1903-04 were :—

CHAP. IV.

Places of interest.

Income.	Rs.	Expenditure.	Rs.
Octroi	5,655	Staff	120
Other sources	481	Police	499
		Conservancy	721
		Dispensary	1,073
		Lighting and miscellaneous ...	97
		Municipal works	438
Total ...	6,136	Total ...	2,948

MIRGARH.

In 1214 H. Núr Muhammad Khán, son of Jám Khán, founded this fort and completed it in 1218 H. (1802 A. D.). The exterior is *pakka*. It has seven towers and a main gateway, with a *pakka* rampart. The gateway has two doors, the outer protected by sheet-iron, iron-plate and huge spikes, while the inner door is of wood. The gateway is in fair preservation, but the houses inside the fort have fallen down. On the door of a ruined house the following verses were deciphered in 1874 :—

1799 A.D.

Nigdhe baro lutf-i-yazdáni ast, Diqar Sáya-i-Sháh-i-Jiláni ast; Qila' Mírgarh zo binde girift, Ki har kas badid-n sande girift; Shawad Gáus-i-azam nioáhlán-i-ú, Bad-ndesh khwár-o-páreshán-i-ú. "On this (building) God looks with mercy; it is also under the shelter of the Jilái. The fort of Mírgarh has therefore been built, and is praised by all who see it. May the great Pír be its protector, and its enemies always in disgrace and sorrow." This shows that its founder was a disciple of the Giláni Makhdáms of Uch. In the fort was a *pakka* well of sweet water, now filled up. Outside it nine wells have been sunk by the people, of which only six contain sweet water.

MUBARAKPUR.

In 1174 H. Nawáb Mubárik Kháu built, in the vicinity of Shahr Faríd a fort, which he named Mubárapur. Its walls are of mud. At the main entrance, towards the north, is a bungalow and other *kachcha* buildings. The fort was built to overawe the Lakhwérás, and other Joya clans in the Ubbi. Nawáb Babáwal Khán II placed in it a large gun which continued to be seen on the southern tower till 1880, and was thence removed to the cantonment lines in Baháwalpur. On it the following words are engraved. *Sarkár-i-Rukn-ud-Daula Nu-rat-i-Jang Saif-ud-Daula Muhammad Baháwal Khán Bahádur Atbi-i 1217, Hijri.* The fort is now quite deserted, but is in fair preservation.

1757 A.D.

CHAP. IV.

MUOKRI.

Places of
interest.

1777 A.D.

Muchkí was built on the ruins of an old mound in 1191 H. Lál Khán, son of Ikhtiyár Khán Kehrání. The buildings inside fort were of mud bricks and are now in ruins, and only the walls exist. It lies Seventy-eight miles south-west of Baháwalpur.

MUNDE SHAHID.

Munde Shahid is a ruined fort of great antiquity Ahmadpur East and contains a *naugaja* tomb⁽¹⁾. According to General Cunningham these *naugaja* tombs are remains of recumbent statues of Buddha after his attainment of Nirwána, and as Buddha was believed to have died with his face to the east all the Nirwána statues are placed from north to south; and since Muhammadan tombs are placed in the same direction, the early Muhammadans used them as ready made graves for their leaders who fell in battle. "Munde Shahid is," says Colonel Minchin "the resting place of one of the Arab leaders". There are several *naugaja* tombs scattered along the edge of the sandhills which may be regarded as one of the proofs that Buddhism was the prevailing religion in Upper Sindhu at the time of the Arab conquest.

MURIDWALA.

1777 A.D.

The Murídwála fort was founded by Hájí Khán, son of Ikhtiyár Khán in 1191 H. It is eighty miles south-west of Baháwalpur, and was destroyed by an inundation, in 1805, and is now only a ruined mound.

NAUSHABHA (see RAHIMYAR KHAN).

PATTAN MUNARA.

Pattan Munára, or Pattan, also known as Fattan, or Pattanpur, lies five miles east of Rahimyár Khán Railway Station, on the eastern bank of the old bed of the Indus, locally known as the Sej Sín (15° N. and 70° 22' E.) and is one of the most extensive ruins in the State. The only piece of ancient architecture in the midst of these ruins is a tower which stood in the centre of four similar but smaller towers all forming a Buddhist monastery. The four towers which were joined to the central tower at its upper storey existed in a dilapidated condition as late as the beginning of the 18th century, when they were pulled down by Fazl Ali Khan and their bricks and stones utilized in making the new fortifications at Díngarh, Sáhibgarh and Bhágla. At present only one storey of the tower is standing; but tradition asserts that

(1) The best known *naugaja* tombs in the State are those of Wer Shahid, at Marotá Ahmad Sher, at Maikhi, both in Khaipur Tahsil, and that of Adam Shahid in Noushat Tahsil.

had three storeys. No one can say when the upper storeys fell down but the second storey was pulled down by Bahádur Khán Haláni in 1740 A.D., and a brick was discovered which bore an inscription in Sanskrit⁽¹⁾ showing that the monastery was erected in the time of Alexander the Great. Colonel Minchin had the monnds close to the tower excavated in 1870, but nothing rewarded his exertions. In the course of the excavations the laborers came upon some putrid semi-liquid matter over, which swarmed flies of a large size and peculiar colour. The deadly smell of the decayed matter and the venomous sting of the flies caused the instantaneous death of several coolies. The ruins extend over several miles, and no attempt has since been made to excavate them. Round Pattan Munára there are other ruined mounds, viz., those of—Khokhár, which is five miles, Bhendár, four miles, and Darwáza, five miles to the east of the Pattan ruins; and of Bindor, three miles to the west of them. Tradition asserts that the city in the days of its prosperity extended over a hundred square miles, that the above named mounds are part of one and the same city, that Bhandár was a vast building for storing the grain collected from the subjects of the Rája of Patten, that Darwáza was the main entrance to the city, and that Bindor was the central jail of the Patten kingdom. The etymology of Khokhár is unknown, and there is no tradition about it. Nothing is known about the original name of this important place, and no Muhammadan historian appears to mention Pattan in his works. Hence it appears that it must have been depopulated and ruined long before their arrival. Pattan indeed appears to be a modern name, but nothing can be adduced to show the time when it began to be so called. Colonel Tod mentions Pattan in his annals of Jaisalmer where the names of the "Prince of Pattan", "Princess of Pattan", etc., occur⁽²⁾ but he does not give the correct site of the place. Evidently the Pattan of Colonel Tod could only be the Pattan (Munára) which appears to have been the capital of a principality in Sambat 1100 (10th century A. D.). In the 10th century Pattan was rebuilt by the Súmras, whose capital it remained for a long time. The last chief of the dynasty was Hamr Súmra who was deposed by the Sammas. The branch of the Súmras settled here is said to have joined the Bilochees, now called the Gurkháns section, and is settled at Harrand in the Dera Ghází Khán District. The legend runs that Goresh Súmra lost his way out hunting and was found in the last stage of exhaustion by a party of Bilochees who carried him to their encampment, where they employed a young woman to nurse him. On his recovery he married her, was admitted into her tribe, and being joined by all his brethren founded the Gurkháns section of the Bilochee tribe. Another legend accounting for the voluntary exile of the Súmras is given by the

(1) See further details in Part B, Chapter I.

(2) See description of Darwaz.